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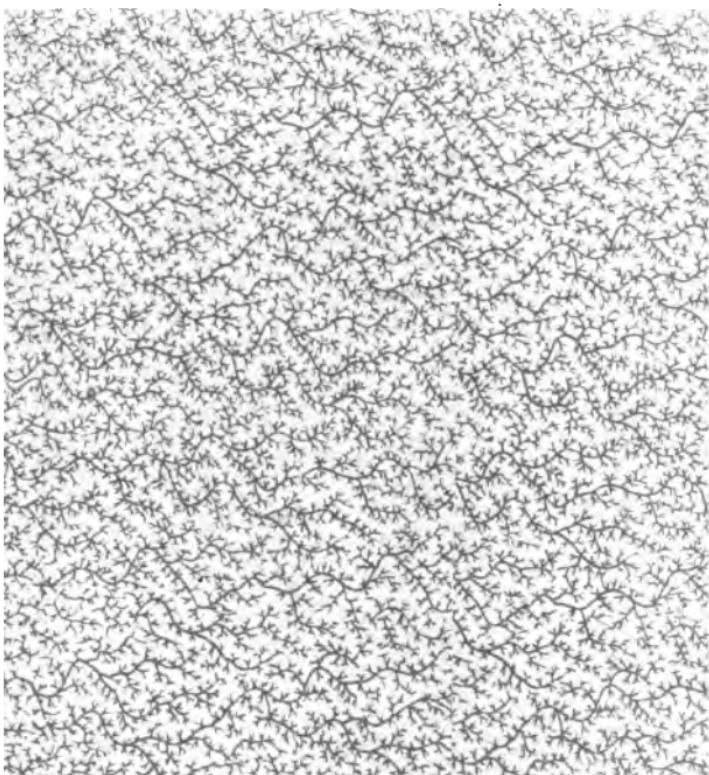
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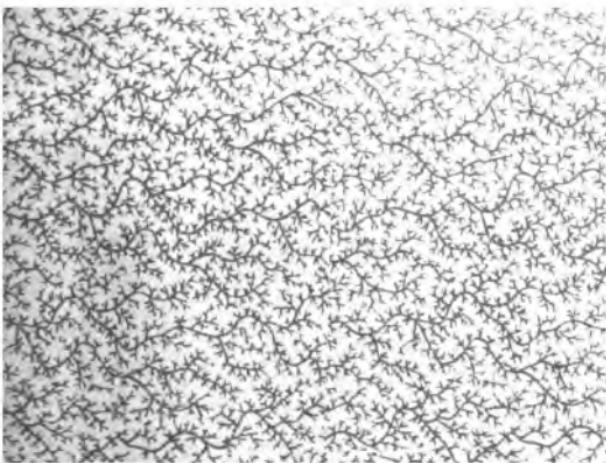
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HOLY BAPTISM.

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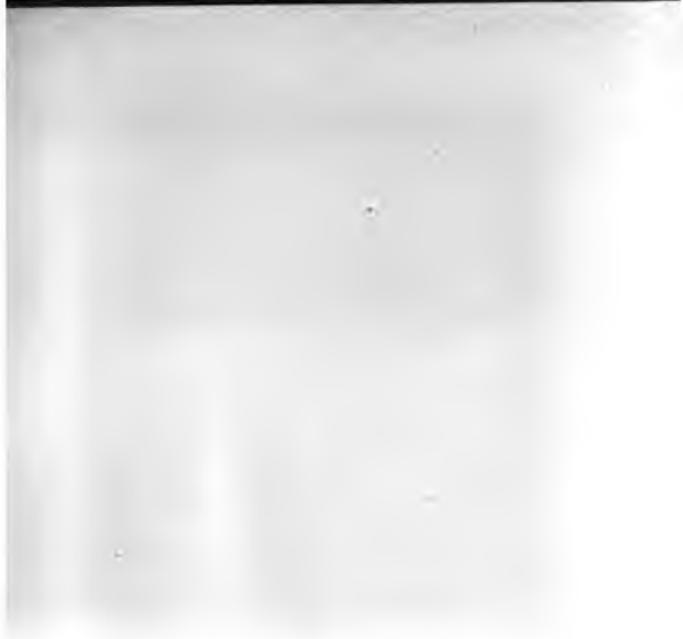


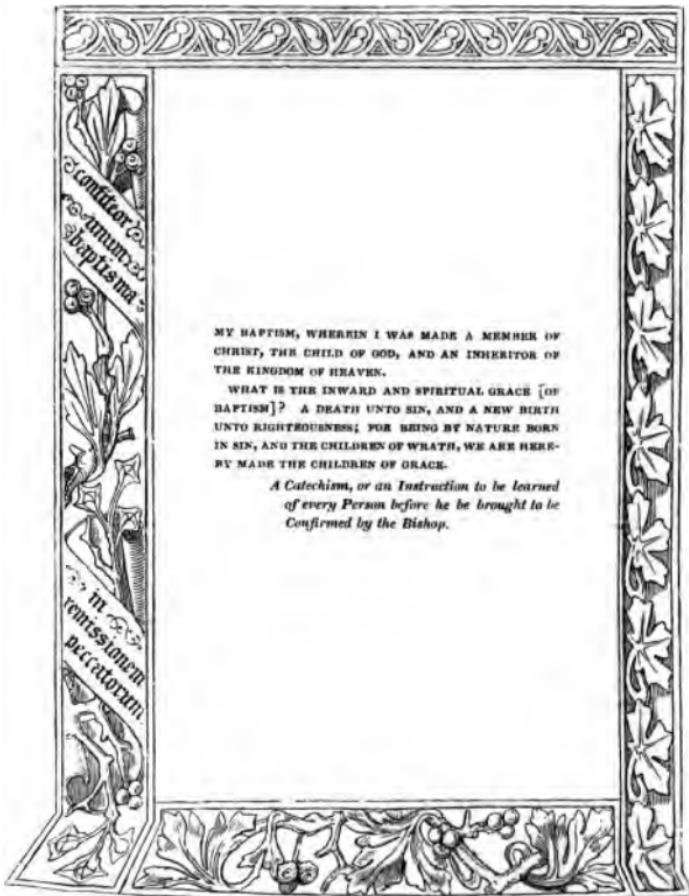


Holy Baptism.



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# Holy Baptism.



Prayers, Meditations, and Select Passages

ON THE

Sacrament of Baptism.

WITH THE  
BAPTISMAL OFFICES

ACCORDING TO THE USE OF THE ENGLISH CHURCH.

By H.

LONDON:  
JAMES BURNS.

1847.

*Confitatur &  
annuntiatur  
Baptisma.*

BY WATER WE ARE REGENERATED, BY BLOOD AND  
FLESH WE ARE NOURISHED.

ST. CHRYSOSTOM.

BS (THE PARSON) ADVISETH ALL TO CALL TO MIND  
THEIR BAPTISM OFTEN: FOR IF WISE MEN HAVE  
THOUGHT IT THE BEST WAY OF PRESERVING A STATE,  
TO REDUCE IT TO ITS PRINCIPLES BY WHICH IT GREW  
GREAT; CERTAINLY IT IS THE SAFEST COURSE FOR  
CHRISTIANS ALSO TO MEDITATE ON THEIR BAPTISM  
OFTEN (BEING THE FIRST STEP INTO THEIR GREAT  
AND GLORIOUS CALLING), AND UPON WHAT TERMS  
AND WITH WHAT VOWS THEY WERE BAPTISED.

HERBERT.

TOUCHING BAPTISM AND THE SUPPER OF THE LORD,  
WE MAY WITH CONCERN OF THE WHOLE CHRISTIAN  
WORLD CONCULCE VERY OFTEN NECESSARY,—THE ONE  
TO INITIATE OR BEGIN, THE OTHER TO CONSUMMATE  
OR MAKE PERFECT, OUR LIFE IN CHRIST.

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## Introduction.

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IN our Baptism a great and wonderful change came upon us,—we passed from an old state into a new; from the lineage of the first Adam, who sinned and died, into the family of the second Adam, who is sinless, and the Lord of life eternal. Once we were in the old creation, which daily perisheth; now we are in the new, which, day by day, draws onward to its perfection. In Baptism we received the remission of our sins; we were grafted into the fellowship of those that are justified in the righteousness of Christ; we were admitted to a covenant of peace, and a relation of forgiveness with God. Not only the guilt of our fallen state, and of the sin that is by nature in us, but the swervings and transgressions which spring from that inward sinfulness, if repented of, were in

Baptism already forgiven. God's free  
we went before all our falls: before we  
led upon Him, He answered us.

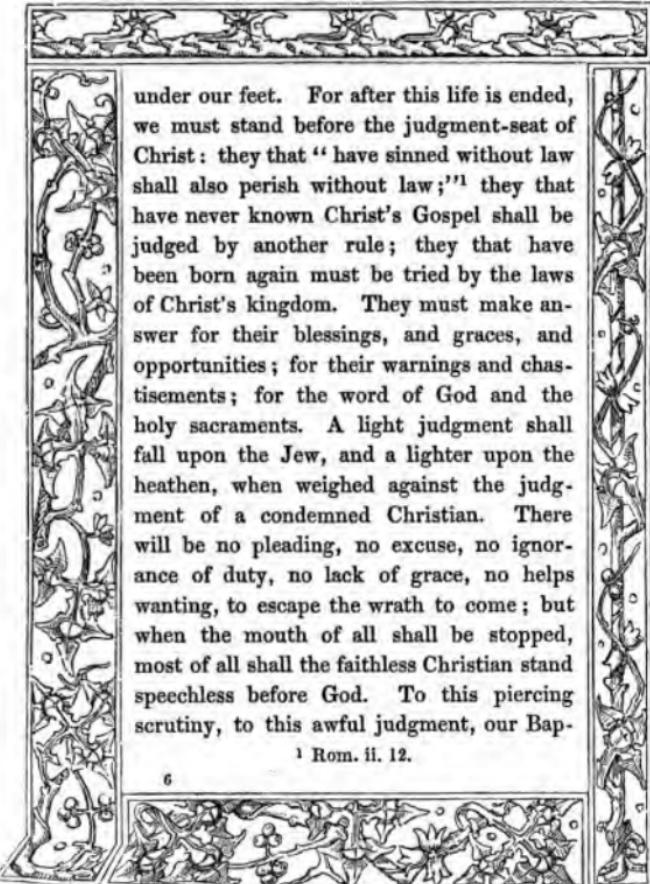
But, besides this, we likewise received the  
ritual grace of regeneration. There was  
then given to us "that thing which by  
nature we could not have;" *i. e.* we were  
"baptised with the Holy Ghost." We re-  
ceived from heaven a new nature; we were  
no longer only moral and reasonable, we be-  
came spiritual beings, capable of holiness  
and of fellowship with God. We were by  
the Spirit of Christ united to Christ, and,  
through Christ, with the Father. We were  
made the temple of God, and the dwelling  
of the ever-blessed Trinity. We put on  
Christ by being so united to His person  
that His divine manhood is to us the source  
of holiness, resurrection, and life eternal.

It is not in words to explain the manner  
of this great mystery. All we can say is,  
that the very being of our life within is not  
more real than the union which is between



us and Him. We so put Him on, that God His Father is our Father; that God adopts us as sons in His Sonship; and deals with us in favour and love as if He were dealing with Christ, the Son of His love, the Holy One. Such is our justification.

And, further; by thus putting on Christ, we were pledged to all the destinies of those that are born again. We are numbered among the regenerate; and, whether for good or ill, we must receive the destinies and the doom of our regeneration. We are pledged, that is, to a spiritual warfare in this world, under the banner of Christ. We have taken up His conflict against sin and death, and we must strive to the end. We may no more serve the lusts of the flesh, the lust of the eyes, and the pride of life. We may no more speak them fair, nor be at peace with them. Baptism made them our foes; and they will wreak a redoubled wrath on us unless we bruise them



under our feet. For after this life is ended, we must stand before the judgment-seat of Christ: they that "have sinned without law shall also perish without law;"<sup>1</sup> they that have never known Christ's Gospel shall be judged by another rule; they that have been born again must be tried by the laws of Christ's kingdom. They must make answer for their blessings, and graces, and opportunities; for their warnings and chastisements; for the word of God and the holy sacraments. A light judgment shall fall upon the Jew, and a lighter upon the heathen, when weighed against the judgment of a condemned Christian. There will be no pleading, no excuse, no ignorance of duty, no lack of grace, no helps wanting, to escape the wrath to come; but when the mouth of all shall be stopped, most of all shall the faithless Christian stand speechless before God. To this piercing scrutiny, to this awful judgment, our Bap-

<sup>1</sup> Rom. ii. 12.

tism has pledged us; and after judgment, to an immortality of bliss or woe; to an inheritance with angels, or a portion with devils; to a life ever new in God's kingdom, or to the second death, where the worm dieth not.

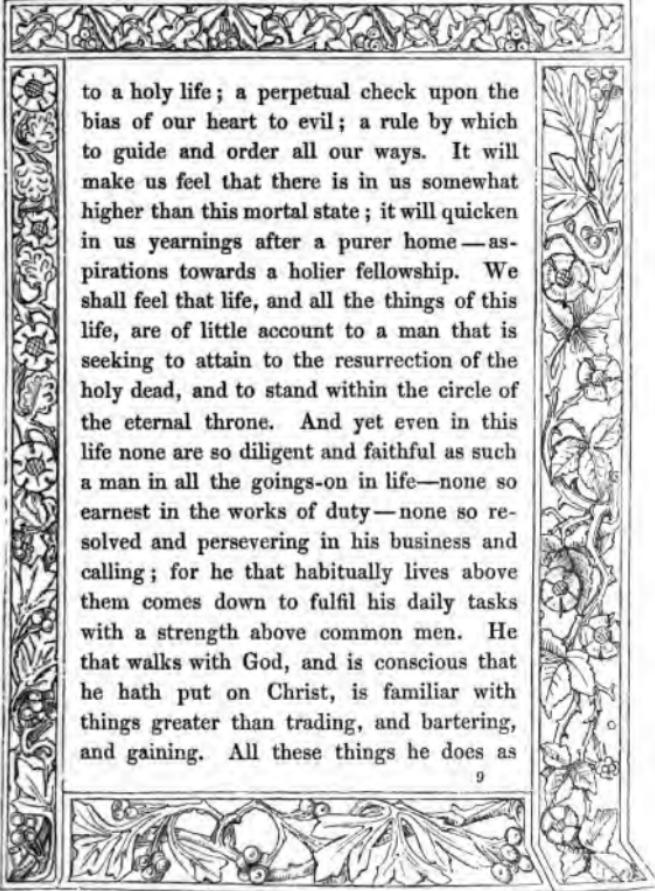
O most awful destiny! as our bliss shall be greater than all, so our condemnation. We have put on Christ—we have put on this fearful dignity, and we must carry it with us to the end. There is no putting it off now. We cannot unbaptise ourselves. Well were it for some if they could wipe out the cross from their forehead; but it must cleave to us eternally. We are Christians, members of Christ, and so we must be for ever. Faithful or unfaithful, clean or unclean, acquitted or condemned, blessed or lost—Christians we must be everlasting. If any Christian perish, it were better for that man that he had never been born.

This is to put on Christ. Such, as baptised men, is our high destiny. Ponder it

it our daily thought and habitual prayer, at we may ever more and more penetrate to the depths of this grace that is given : that we, so fallen, so sullied, so estranged om God, should have put on Christ ; should e baptised with water and the Holy Ghost, nd our sins forgiven, and heaven opened to s, and our names written in the Lamb's ook of life,—how unspeakable a gift ! And et this is not the greatest wonder of His nercy ; for “ if God spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things ?”

In one word, if we would “ follow the ” — we must



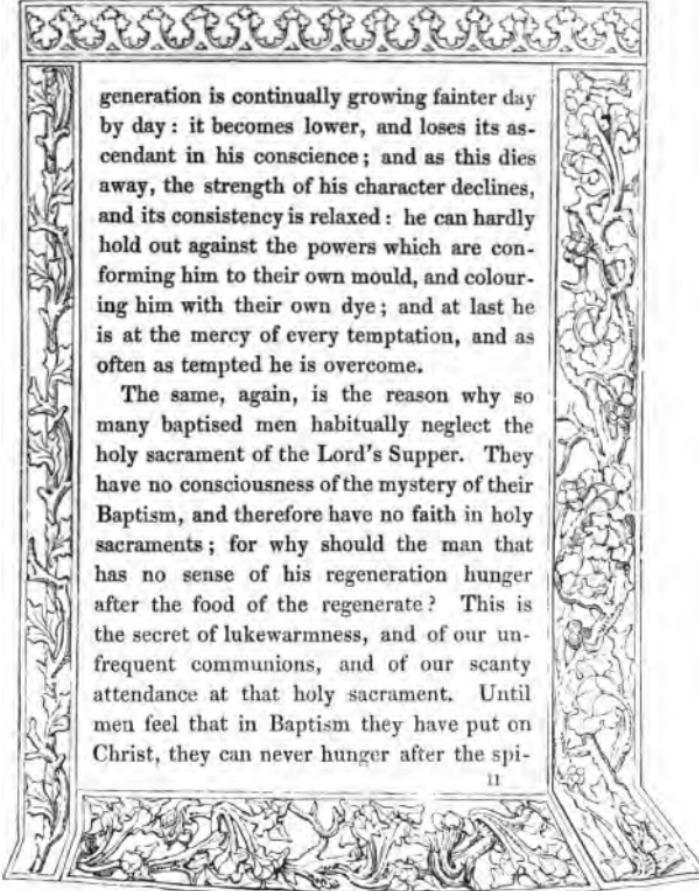


to a holy life ; a perpetual check upon the bias of our heart to evil ; a rule by which to guide and order all our ways. It will make us feel that there is in us somewhat higher than this mortal state ; it will quicken in us yearnings after a purer home — aspirations towards a holier fellowship. We shall feel that life, and all the things of this life, are of little account to a man that is seeking to attain to the resurrection of the holy dead, and to stand within the circle of the eternal throne. And yet even in this life none are so diligent and faithful as such a man in all the goings-on in life—none so earnest in the works of duty—none so resolved and persevering in his business and calling ; for he that habitually lives above them comes down to fulfil his daily tasks with a strength above common men. He that walks with God, and is conscious that he hath put on Christ, is familiar with things greater than trading, and bartering, and gaining. All these things he does as



the duties of life demand, and yet none of them take so fast and full a hold upon him as to hide or keep under his regenerate life. In all things he is a man of God. The consciousness of his baptismal grace sustains him above the turmoil of life and the infirmities of his own character.

But when this consciousness is lost, in ever so small a measure, what do we straightway see? Why, that men become "conformed to the world;" *i.e.* that the baptismal grace within, which for a while, by the renewing of their minds, transformed them to a holier image, is overborne, as it were, by a stronger counter-attraction. The world, with its pleasures, pursuits, trades, and callings, draws the whole man into their own shape. Of a being destined to a world unseen, he grows to be chiefly or merely a man of this world,—a man of business or a trafficker, a merchant, and the like. He is, in the second place, and very subordinately, a Christian. The consciousness of his re-



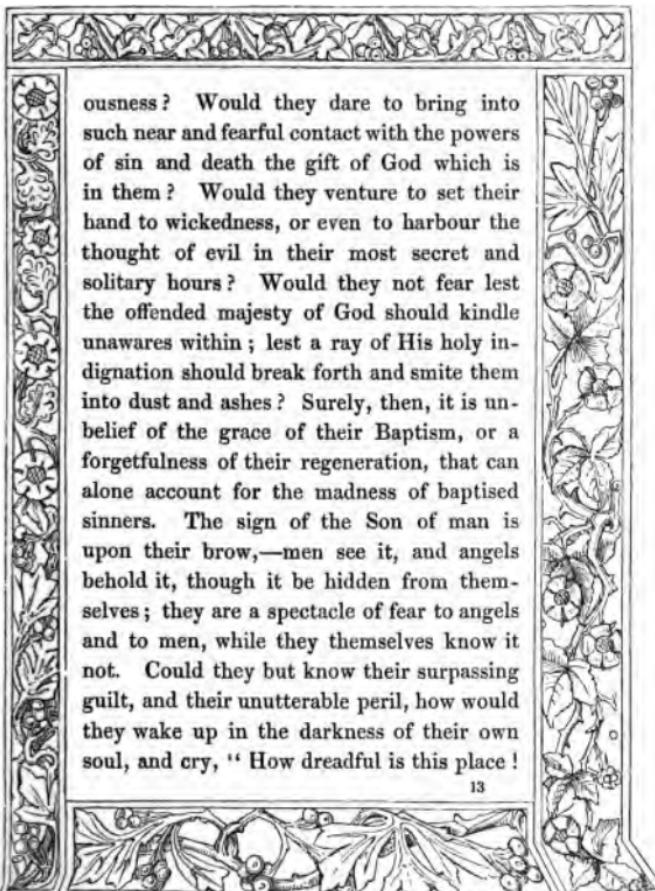
generation is continually growing fainter day by day : it becomes lower, and loses its ascendant in his conscience ; and as this dies away, the strength of his character declines, and its consistency is relaxed : he can hardly hold out against the powers which are conforming him to their own mould, and colouring him with their own dye ; and at last he is at the mercy of every temptation, and as often as tempted he is overcome.

The same, again, is the reason why so many baptised men habitually neglect the holy sacrament of the Lord's Supper. They have no consciousness of the mystery of their Baptism, and therefore have no faith in holy sacraments ; for why should the man that has no sense of his regeneration hunger after the food of the regenerate ? This is the secret of lukewarmness, and of our unfrequent communions, and of our scanty attendance at that holy sacrament. Until men feel that in Baptism they have put on Christ, they can never hunger after the spi-

hey that neglect the holy commandments — — —  
strict themselves of slighting their Baptism.  
Had they never been baptised, what reason  
is there to believe that they, who in adult  
life turn their backs upon the altar, would  
come with penitence to the font?

Again, this is the secret key to the case  
of all habitual sinners. Is it to be believed,  
that if baptised men always bore in mind  
the awful truth, that by every sin they do  
they grieve and well nigh quench the Holy  
Ghost, and that the end of such a career is  
this,—“ It is impossible for those who were  
once enlightened, and have tasted of the hea-  
venly gift, and were made partakers of the  
\*\* - Ghost and have tasted the good word





ousness? Would they dare to bring into such near and fearful contact with the powers of sin and death the gift of God which is in them? Would they venture to set their hand to wickedness, or even to harbour the thought of evil in their most secret and solitary hours? Would they not fear lest the offended majesty of God should kindle unawares within; lest a ray of His holy indignation should break forth and smite them into dust and ashes? Surely, then, it is unbelief of the grace of their Baptism, or a forgetfulness of their regeneration, that can alone account for the madness of baptised sinners. The sign of the Son of man is upon their brow,—men see it, and angels behold it, though it be hidden from themselves; they are a spectacle of fear to angels and to men, while they themselves know it not. Could they but know their surpassing guilt, and their unutterable peril, how would they wake up in the darkness of their own soul, and cry, "How dreadful is this place!"



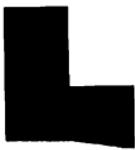
Surely God is in this place, and I know it not." If any thing could shew them their madness, it is that they should come to feel that they have put on Christ; that they have been called to the fellowship of angels, that they are making themselves meet to company with devils; that heaven has been given them, but that they have chosen hell.

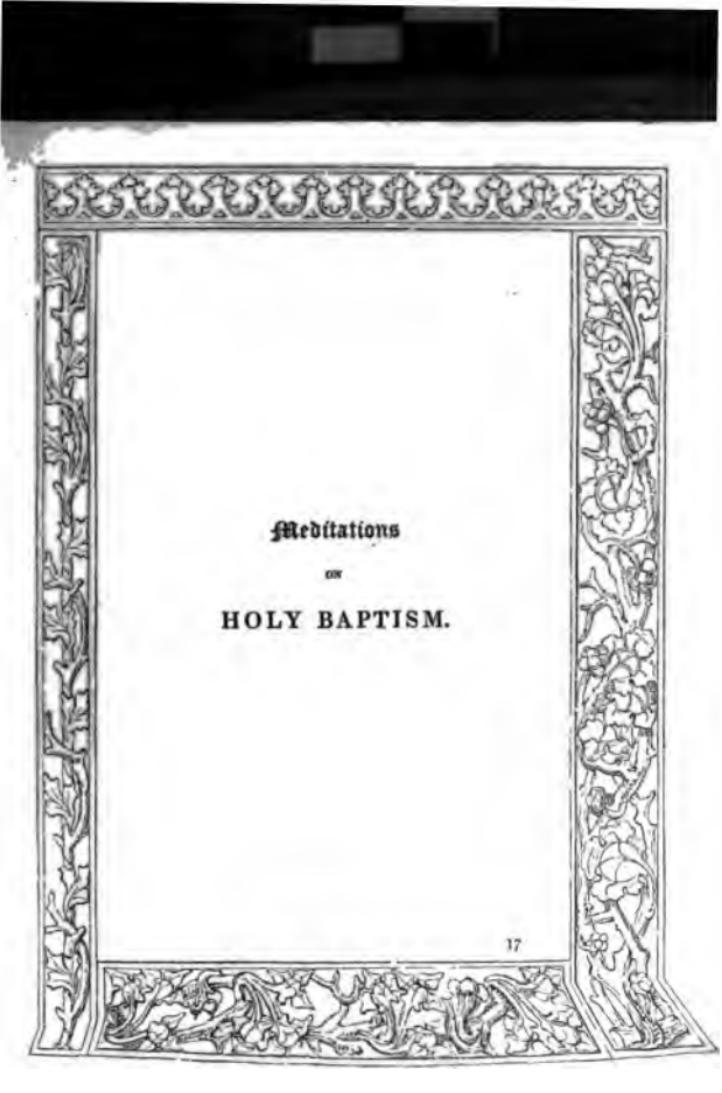
May these thoughts stir us to a daily watchfulness, that we keep ourselves "unspotted from the world," and live according to the charge which our Holy Mother was wont to give to her little ones with the pure white chrysom, in the days of old: "Take this white vesture, as a token of the innocency which, by God's grace, in this holy sacrament of Baptism, is given unto thee, and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocence of living, that after this transitory life thou mayest be partaker of the life everlasting." Amen.<sup>1</sup>

<sup>1</sup> First Book of King Edward. Office for Baptism.

With these impressive words, the following work is commended to the reader's devout meditation. And may the voices of Pastors, Doctors, and Bishops of Christ's Holy Church, from the East and from the West, which here conspire in one doctrine of Faith, waken us up to bless our Father in heaven, for the glory of the adoption which in the waters of Baptism He hath bestowed upon us.

H. E. M.





Meditations  
on  
**HOLY BAPTISM.**

*Confitear  
in remissionem  
peccatorum*

The total renewal, at first conferred by the baptismal laver, is styled *regeneration*, and answers in things natural to the birth of an infant. But then, as an infant, though born complete in all its parts, yet comes to its full stature and strength by slow and imperceptible degrees; by being supplied with proper kinds of food for its nourishment when in health, and proper medicines for its recovery when otherwise; so is it with the regenerate spirit of a Christian: while it is (as St. Peter calls it) a babe in Christ, it must be fed with the milk of the word; when it is more grown in grace, with the strong meat of its salutary doctrines; when it is infirm, it must be strengthened by the comforts of its promises; and when sick, or wounded by sin, it must be recovered and restored by godly counsel and wholesome discipline, by penance and absolution, by the medicines of the word and sacraments as duly and properly administered in the Church, by the lawfully and regularly appointed delegates and representatives of the Physician of souls. This gradual and complex work of our sanctification is carried on, through our lives, by the Spirit of God, given, in due degree and proportion, to every individual for that purpose. It is He who, after having regenerated us in our baptism, confirms us by the imposition of hands; renews us to repentance when we fall away; teaches us, all our life long, what we know not; puts us in mind of what we forget; stirs us up when we are dull; helps us in our prayers; relieves us in our infirmities; consoles us in our heaviness; gives us songs of joy in the darkest night of sorrow; seals us to the day of our redemption; and raises us up again in the last day; when that which was sown in grace shall be reaped in glory, and the work of sanctification, in spirit, soul, and body, shall be complete.

R.P. HORNE.



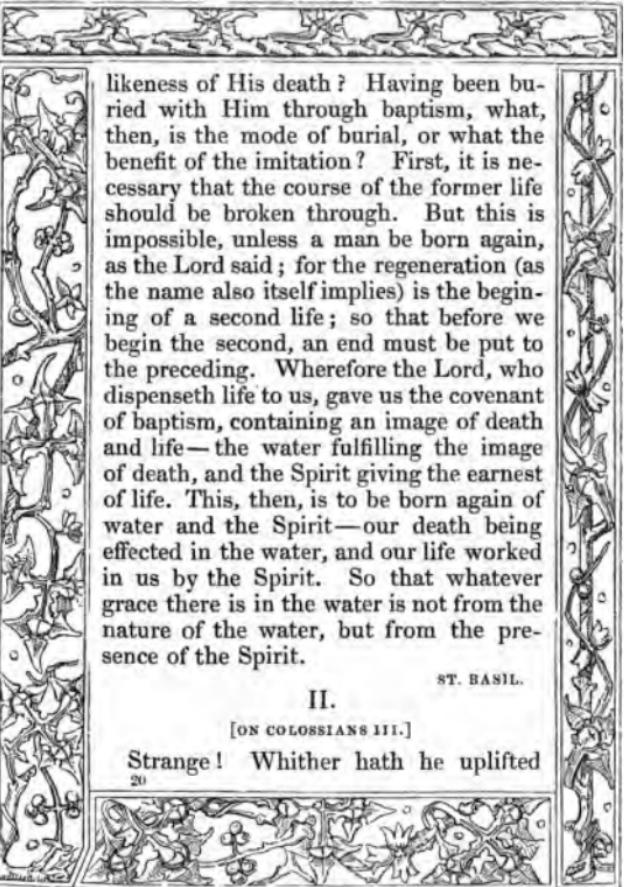
## Meditations.

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### I.



HE dispensation of our God and Saviour in behalf of man is a calling him upward from his fall, a return to familiar intercourse with God, from the alienation which took place through the disobedience. To this end was the presence of Christ in the flesh the patterns of evangelical life—the passion, the cross, the burial, the resurrection,—so that man, being saved by the imitation of Christ, might receive again that ancient adoption of sons. To the perfection, then, of life there is needed the imitation of Christ, not only of the gentleness, and humility, and long-suffering, displayed in His life, but also of His very death; as St. Paul saith, he, the imitator of Christ, being conformed to His death, if by any means he may attain unto the resurrection of the dead. How, then, are we made in the



likeness of His death? Having been buried with Him through baptism, what, then, is the mode of burial, or what the benefit of the imitation? First, it is necessary that the course of the former life should be broken through. But this is impossible, unless a man be born again, as the Lord said; for the regeneration (as the name also itself implies) is the beginning of a second life; so that before we begin the second, an end must be put to the preceding. Therefore the Lord, who dispenseth life to us, gave us the covenant of baptism, containing an image of death and life—the water fulfilling the image of death, and the Spirit giving the earnest of life. This, then, is to be born again of water and the Spirit—our death being effected in the water, and our life worked in us by the Spirit. So that whatever grace there is in the water is not from the nature of the water, but from the presence of the Spirit.

ST. BASIL.

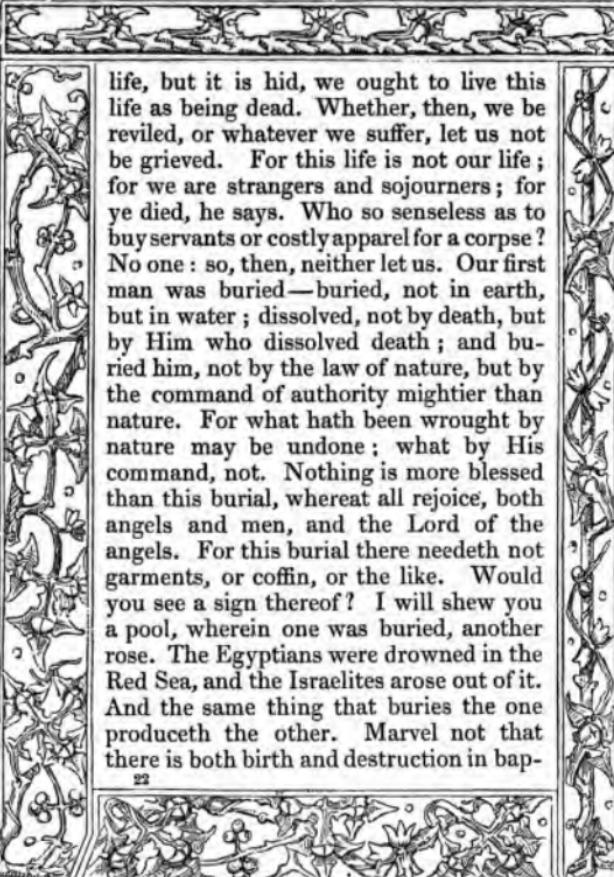
II.

[ON COLOSSIANS III.]

Strange! Whither hath he uplifted

.....  
summed not to say  
things above, nor where Christ is ;  
but he adds, “ sitting at the right hand  
of God.” And from thence he prepares  
them not even to see the world. This,  
he says, is not your life ; your life is of  
another sort ; he strains already to lift  
them up thither, and is urgent in shew-  
ing that they are seated above, and are  
lead, preparing through both to teach  
hem not to seek the things here : for  
whether ye are dead, ye ought not to  
seek ; or whether ye are above, ye ought  
it to seek. Doth Christ not appear ?  
en neither doth your life—it is above  
God. What then ?—when shall we  
? When Christ, your life, is mani-  
ed, then seek for glory, then





life, but it is hid, we ought to live this life as being dead. Whether, then, we be reviled, or whatever we suffer, let us not be grieved. For this life is not our life ; for we are strangers and sojourners ; for ye died, he says. Who so senseless as to buy servants or costly apparel for a corpse ? No one : so, then, neither let us. Our first man was buried—buried, not in earth, but in water ; dissolved, not by death, but by Him who dissolved death ; and buried him, not by the law of nature, but by the command of authority mightier than nature. For what hath been wrought by nature may be undone ; what by His command, not. Nothing is more blessed than this burial, whereat all rejoice, both angels and men, and the Lord of the angels. For this burial there needeth not garments, or coffin, or the like. Would you see a sign thereof ? I will shew you a pool, wherein one was buried, another rose. The Egyptians were drowned in the Red Sea, and the Israelites arose out of it. And the same thing that buries the one produceth the other. Marvel not that there is both birth and destruction in bap-

tism. Fire melts and destroys wax, smelts the ore and makes it gold; so here, also, the power of fire, having destroyed the figure of wax, substituted gold. For we were, in truth, of clay before baptism, but, after it, now of gold. How so? hear himself say, "the first man was of the earth earthly, the second man heavenly, from heaven." There is not so much difference between clay and gold as between earthly and heavenly.

ST. CHRYSOSTOM.

### III.

The water of baptism is the water that runs through all the fathers: all the fathers that had occasion to dive or dip in these waters (to say any thing of them), make these first waters, in the creation, the figure of baptism. And therefore St. Jerome calls these waters the mother of the world; and this in the figure of baptism. The waters brought forth the whole world, were delivered of the whole world, as a mother is delivered of a child; and this, to foreshew that the waters also should

bring forth the Church ; that the Church of God should be born of the sacrament of baptism. The divine Basil saith : "The Spirit of God wrought upon the waters in the creation, because He meant to do so after, in the regeneration of man. And, therefore, till the Holy Ghost have moved upon our children in baptism, let us not think all done that belongs to those children ; and when the Holy Ghost hath moved upon those waters, so in baptism, let us not doubt of His power and effect upon all those children that die so. We know no means how those waters could have produced even a minnow, a shrimp, without the Spirit of God had moved upon them ; and by this motion of the Spirit of God, we know they produce whales and leviathans. We know no ordinary means of any saving grace for a child but baptism ; neither are we to doubt of the fulness of salvation in them that have received it. And for ourselves, in baptism we are sunk under water, and then raised above the water again ; which was the manner of baptising in the Christian Church, by im-

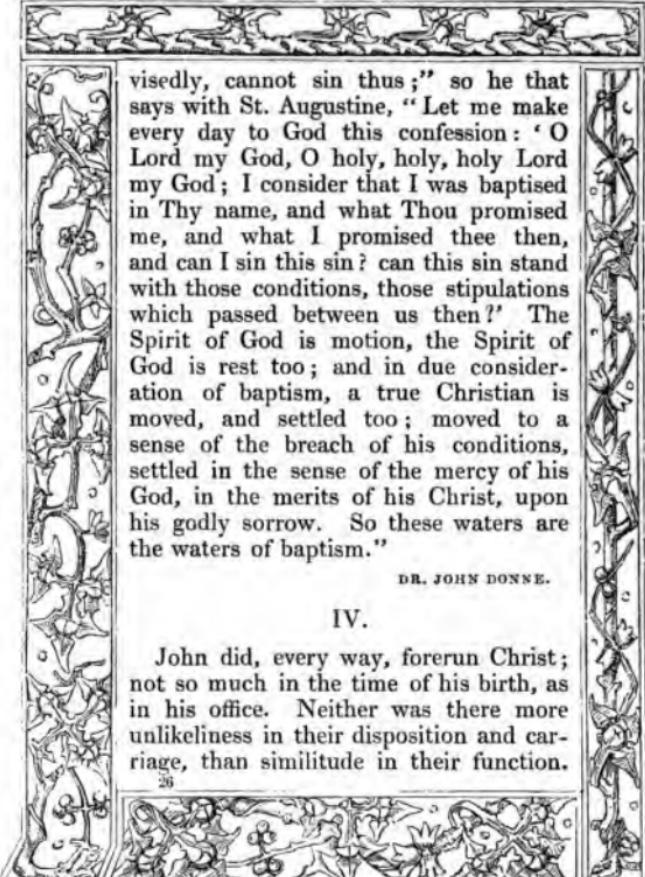


mersion, and not by aspersion till of late times : our corrupt affections, and our inordinate love of this world, is that that is to be drowned in us ; a love of peace, and holy assurance, and acquiescence in God's ordinance, is that that lifts us above water."<sup>1</sup>

Therefore that father puts all upon the due consideration of our baptism ; and, as St. Jerome says, " Certainly he that thinks upon the last judgment ad-

---

<sup>1</sup> Blessed be God, who alone doeth wonders, who made all things and changeth all. Behold, they enjoy the calm of freedom who a little before were held captives ; they are denizens of the Church who were wandering in error ; and they have the lot of righteousness who were in the confusion of sin. For they are not only free, but holy ; not holy only, but righteous ; not righteous only, but sons ; not sons only, but heirs ; not heirs only, but brethren of Christ ; not brethren of Christ only, but co-heirs ; not only co-heirs, but members ; not members only, but a temple ; not a temple only, but instruments of the Spirit. See how many are the largesses of baptism ; and whereas some think that the heavenly grace consists only in the remission of sins, lo, we have recounted ten glories thereof. Wherefore we baptise infants, although they have no [factual] sins, that holiness, righteousness, adoption, inheritance, brotherhood with Christ, may be added to them ; that they may become His members.—  
ST. CHRYSOSTOM.



visedly, cannot sin thus ; " so he that says with St. Augustine, " Let me make every day to God this confession : ' O Lord my God, O holy, holy, holy Lord my God ; I consider that I was baptised in Thy name, and what Thou promised me, and what I promised thee then, and can I sin this sin ? can this sin stand with those conditions, those stipulations which passed between us then ? ' The Spirit of God is motion, the Spirit of God is rest too ; and in due consideration of baptism, a true Christian is moved, and settled too ; moved to a sense of the breach of his conditions, settled in the sense of the mercy of his God, in the merits of his Christ, upon his godly sorrow. So these waters are the waters of baptism."

DR. JOHN DONNE.

#### IV.

John did, every way, forerun Christ ; not so much in the time of his birth, as in his office. Neither was there more unlikeness in their disposition and carriage, than similitude in their function.

Both did preach and baptise: only John baptised by himself; our Saviour by His disciples. Our Saviour wrought miracles by Himself, by His disciples; John wrought none by either: wherein Christ meant to shew Himself a Lord, and John a servant; and John meant to approve himself a true servant to Him whose harbinger he was.<sup>1</sup>

He that leaped in the womb of his mother when his Saviour, then newly conceived, came in presence, bestirred himself, when he was brought forth into

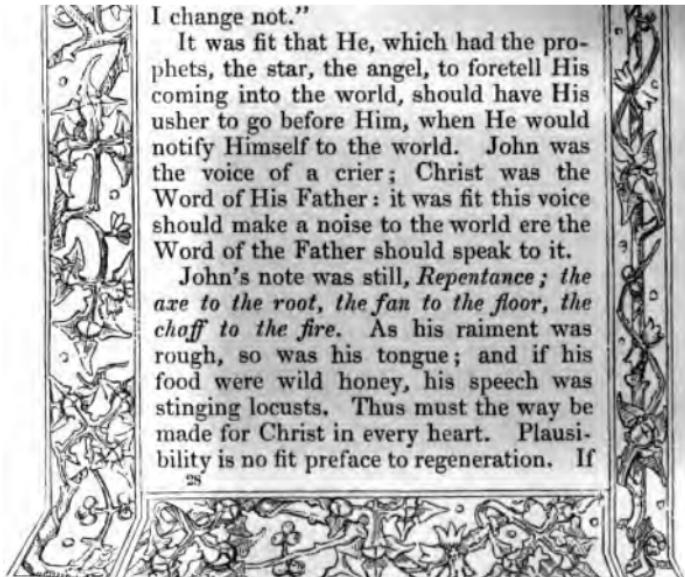
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<sup>1</sup> Let it not disturb any that He Himself baptised not. For whereto should He baptise? to repentance? To what end, then, His forerunner? To remission of sins? which He gave with a word! To Himself? whom in humility He concealed! To the Holy Spirit? who had not yet descended from the Father! Into the Church? which the Apostles had not yet founded! So, then, His disciples baptised, as ministers, as did John before as forerunner, with the same baptism of John, and no other, since there is no other but that afterwards of Christ, which could not yet be given by the disciples, inasmuch as the glory of the Lord was not yet completed, nor the efficacy of the bath provided through the passion and resurrection, because neither could our dearth be destroyed but by the passion of our Lord, nor life be restored without His resurrection.—*TERTULLIAN.*

I change not."

It was fit that He, which had the prophets, the star, the angel, to foretell His coming into the world, should have His usher to go before Him, when He would notify Himself to the world. John was the voice of a crier; Christ was the Word of His Father: it was fit this voice should make a noise to the world ere the Word of the Father should speak to it.

John's note was still, *Repentance; the axe to the root, the fan to the floor, the chaff to the fire.* As his raiment was rough, so was his tongue; and if his food were wild honey, his speech was stinging locusts. Thus must the way be made for Christ in every heart. Plausibility is no fit preface to regeneration. If





the heart of man had continued upright, God might have been entertained without contradiction ; but now violence must be offered to our corruption ere we can have room for grace. If the great Way-maker do not cast down hills and raise up valleys in the bosoms of men, there is no passage for Christ. Never will Christ come into that soul where the herald of repentance hath not been before Him.

That Saviour of ours, who from eternity lay hid in the counsel of God ; who in the fulness of time so came that He lay hid in the womb of His mother for the space of forty weeks ; who after He was come thought fit to be hid in Nazareth for the space of thirty years,—now at last begins to shew Himself to the world, and comes from Galilee to Jordan. He, that was God always, and might have been perfect man in an instant, would by degrees rise to the perfection both of His manhood and execution of His mediatorship ; to teach us the necessity of leisure in spiritual proceedings ; that many suns and succession of seasons and means must be stayed for, ere



we can attain our maturity ; and that when we are ripe for the employment of God, we should no less willingly leave our obscurity, than we took the benefit of it for our preservation. . . .

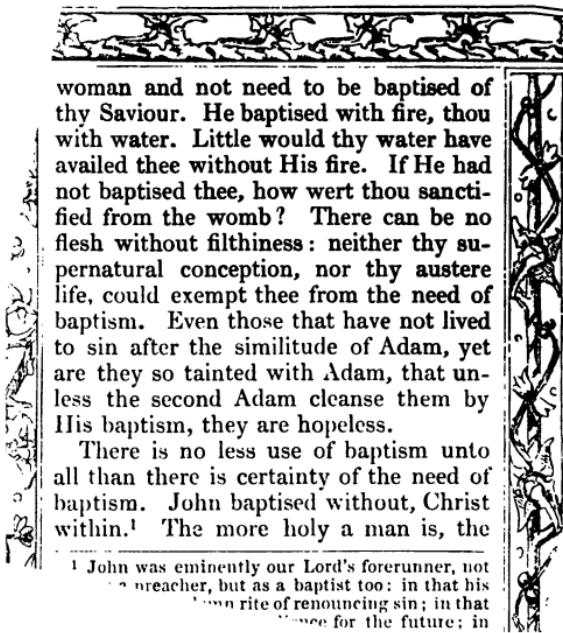
His baptism gives virtue to ours. His last action (or rather passion) was His baptising with blood ; His first was His baptismation with water : both of them wash the world from their sins. Yea, this latter did not only wash the souls of men, but washeth that very water by which we are washed ; from hence is that made both clean and holy, and can both cleanse and hallow us. And if the very handkerchiefs which touched His apostles had power of cure, how much more that water which the sacred body of Christ touched !

Christ comes far to seek His baptism, to teach us for whose sake He was baptised, to wait upon the ordinances of God, and to sue for the favour of spiritual blessings. They are worthless commodities that are not worth seeking for. It is rarely seen that God is found of any man unsought for. That desire which

only makes us capable of good things cannot stand with neglect.

John durst not baptise unbidden. His Master sent him to do this service; and behold, the Master comes to His servant, to call for the participation of that privilege which He Himself had instituted and enjoined. How willingly should we come to our spiritual superiors for our part in those mysteries which God hath left in their keeping! yea, how gladly should we come to that Christ who gives us these blessings—who is given to us in them!

This seemed too great an honour for the modesty of John to receive. If his mother could say, when her blessed cousin, the Virgin Mary, came to visit her, “Whence is this to me, that the mother of my Lord should come to me?” how much more might he say so when the divine Son of that mother came to call for a favour from him!—“I have need to be baptised of Thee, and comest Thou to me?” O holy Baptist, though there were not a greater born of woman than thou, yet thou couldest not be born of a



woman and not need to be baptised of thy Saviour. He baptised with fire, thou with water. Little would thy water have availed thee without His fire. If He had not baptised thee, how wert thou sanctified from the womb? There can be no flesh without filthiness: neither thy supernatural conception, nor thy austere life, could exempt thee from the need of baptism. Even those that have not lived to sin after the similitude of Adam, yet are they so tainted with Adam, that unless the second Adam cleanse them by His baptism, they are hopeless.

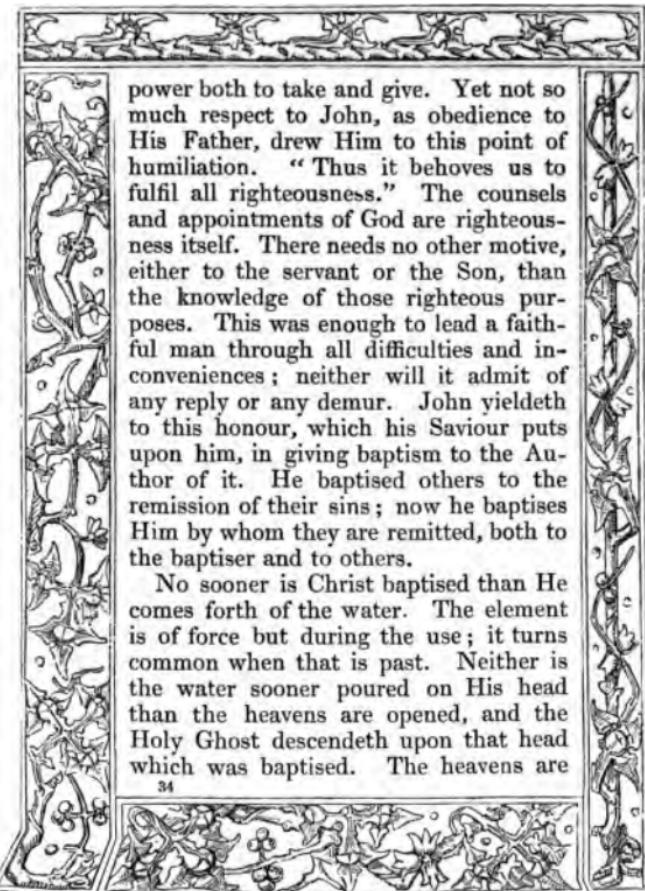
There is no less use of baptism unto all than there is certainty of the need of baptism. John baptised without Christ within.<sup>1</sup> The more holy a man is, the

<sup>1</sup> John was eminently our Lord's forerunner, not a preacher, but as a baptist too: in that his rite of renouncing sin; in that he gave for the future; in

more sensible he is of his unholiness. No carnal man could have said, “ I have need to be baptised of Thee;” neither can he find what he is the better for a little font-water. The sense of our wretchedness and the valuation of our spiritual helps, is the best trial of our regeneration.

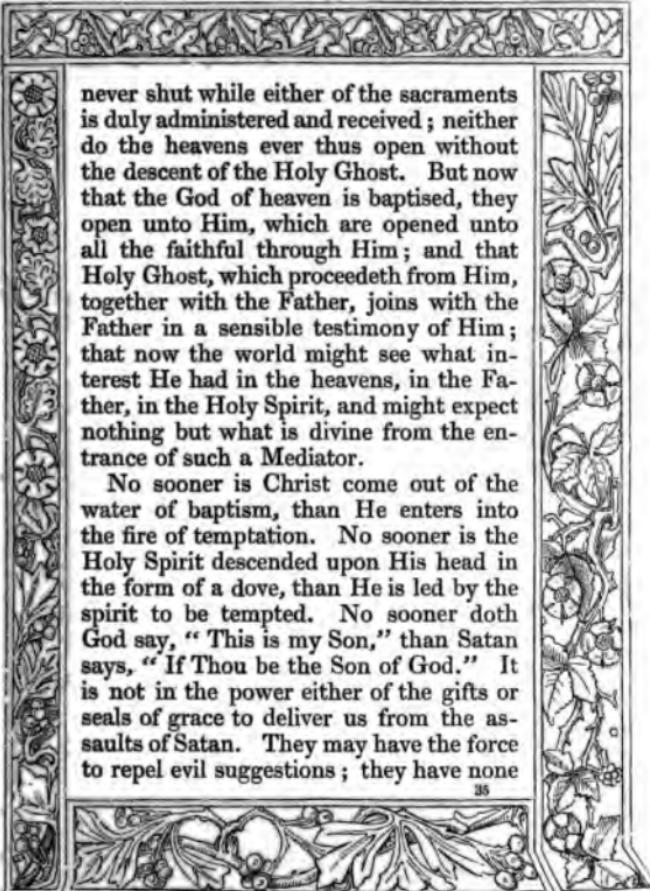
Our Saviour doth not deny, that either John hath need to be baptised of Him, or that it is strange that He should come to be baptised of John ; but He will needs thus far both honour John and disparage Himself, to be baptised of His messenger. He that would take flesh of the Virgin, education from His parents, sustenance from His creatures, will take baptism from John. It is the praise of His mercy, that He will stoop so low as to be beholden to His creatures ; which from Him receive their being, and

and immediately, the privileges imparted by that accidentally and remotely. This confirms and completes that pardon of sins, and those assistances of grace, which belonged to no antecedent washings, farther than as they were figures of, and approaches towards, the Christian ; and is therefore, by way of distinction and eminence, called “ the washing of regeneration and renewing of the Holy Ghost.”—  
STANHOPE.



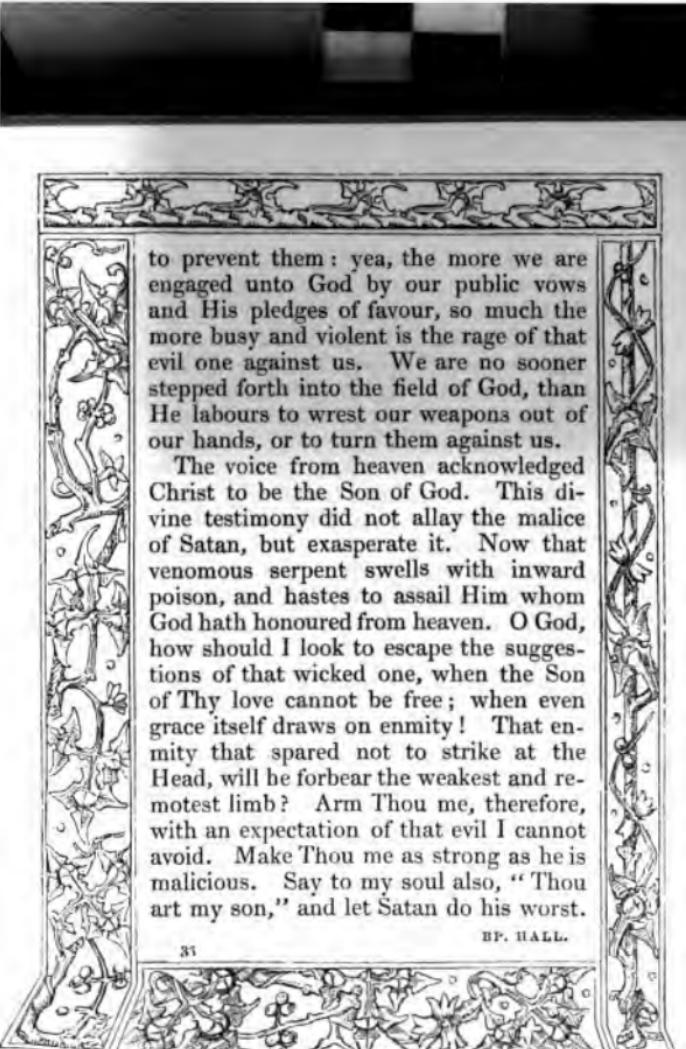
power both to take and give. Yet not so much respect to John, as obedience to His Father, drew Him to this point of humiliation. "Thus it behoves us to fulfil all righteousness." The counsels and appointments of God are righteousness itself. There needs no other motive, either to the servant or the Son, than the knowledge of those righteous purposes. This was enough to lead a faithful man through all difficulties and inconveniences; neither will it admit of any reply or any demur. John yieldeth to this honour, which his Saviour puts upon him, in giving baptism to the Author of it. He baptised others to the remission of their sins; now he baptises Him by whom they are remitted, both to the baptiser and to others.

No sooner is Christ baptised than He comes forth of the water. The element is of force but during the use; it turns common when that is past. Neither is the water sooner poured on His head than the heavens are opened, and the Holy Ghost descendeth upon that head which was baptised. The heavens are



never shut while either of the sacraments is duly administered and received ; neither do the heavens ever thus open without the descent of the Holy Ghost. But now that the God of heaven is baptised, they open unto Him, which are opened unto all the faithful through Him ; and that Holy Ghost, which proceedeth from Him, together with the Father, joins with the Father in a sensible testimony of Him ; that now the world might see what interest He had in the heavens, in the Father, in the Holy Spirit, and might expect nothing but what is divine from the entrance of such a Mediator.

No sooner is Christ come out of the water of baptism, than He enters into the fire of temptation. No sooner is the Holy Spirit descended upon His head in the form of a dove, than He is led by the spirit to be tempted. No sooner doth God say, " This is my Son," than Satan says, " If Thou be the Son of God." It is not in the power either of the gifts or seals of grace to deliver us from the assaults of Satan. They may have the force to repel evil suggestions ; they have none



to prevent them : yea, the more we are engaged unto God by our public vows and His pledges of favour, so much the more busy and violent is the rage of that evil one against us. We are no sooner stepped forth into the field of God, than He labours to wrest our weapons out of our hands, or to turn them against us.

The voice from heaven acknowledged Christ to be the Son of God. This divine testimony did not allay the malice of Satan, but exasperate it. Now that venomous serpent swells with inward poison, and hastens to assail Him whom God hath honoured from heaven. O God, how should I look to escape the suggestions of that wicked one, when the Son of Thy love cannot be free ; when even grace itself draws on enmity ! That enmity that spared not to strike at the Head, will he forbear the weakest and remotest limb ? Arm Thou me, therefore, with an expectation of that evil I cannot avoid. Make Thou me as strong as he is malicious. Say to my soul also, " Thou art my son," and let Satan do his worst.

BP. HALL.

V.

The end of baptism is “to save us” (1 Pet. iii. 21). This is the great common end of all the ordinances of God; that one high mark they all aim at; and the great and common mistake in regard to them is, that they are not so understood and used. We come and sit a while, and, if we can keep awake, give the word the hearing; but how few of us receive it as “the engrafted word that is able to save our souls!” Were it thus taken, what sweetness would be found in it, which most who hear it and read it are strangers to! How precious would those lines be, if we looked on them thus, and saw them meeting and concentrating in salvation as their end! Thus, likewise, were the sacraments considered indeed as seals of this inheritance annexed to the great charter of it, seals of salvation, this would powerfully beget a fit appetite for the Lord’s supper when we are invited to it, and would beget a due esteem of baptism; would teach you more frequent and fruitful thoughts of your own bap-



tism, and more pious considerations of it when you require it for your children. A natural eye looks upon bread, and wine, and water, and sees the outward difference of their use there, that they are set apart and differenced (as is evident by external circumstances) from their common use; but the main of the difference wherein their excellency lies it sees not, as the eye of faith above that espies salvation under them.<sup>1</sup> And, oh! what a different thing are they to it from what they are to a formal user of them! We should aspire to know the hidden rich things of God that are wrapped up in His ordinances. We stick in the shell and surface of them, and seek no further;



<sup>1</sup> The Fathers, in the Council of Nice, say thus: "Baptism must be considered, not with our bodily eyes, but with the eyes of our mind. Thou seest the water; think thou of the power of God, that in the water is hidden. Think thou that the water is full of heavenly fire, and of the sanctification of the Holy Ghost." Chrysostom, speaking likewise of baptism, saith thus: "The things that I see, I judge not by sight, but by the eyes of my mind. The heathen, when he heareth of the water of baptism, taketh it only for plain water; but I see not simply, or barely, that I see; I see the cleansing of the soul by the Spirit of God."—B.P. JEWEL.

that makes them unbeautiful and unsavoury to us, and that use of them turns into an empty custom. Let us be more earnest with Him who hath appointed them, and made this their end, "to save us," that He would clear up the eye of our souls, to see them thus under this relation, and to see how they are suited to this their end, and tend to it. And let us seriously seek salvation in them from His own hand, and we shall find it.

ABP. LEIGHTON.

## VI.

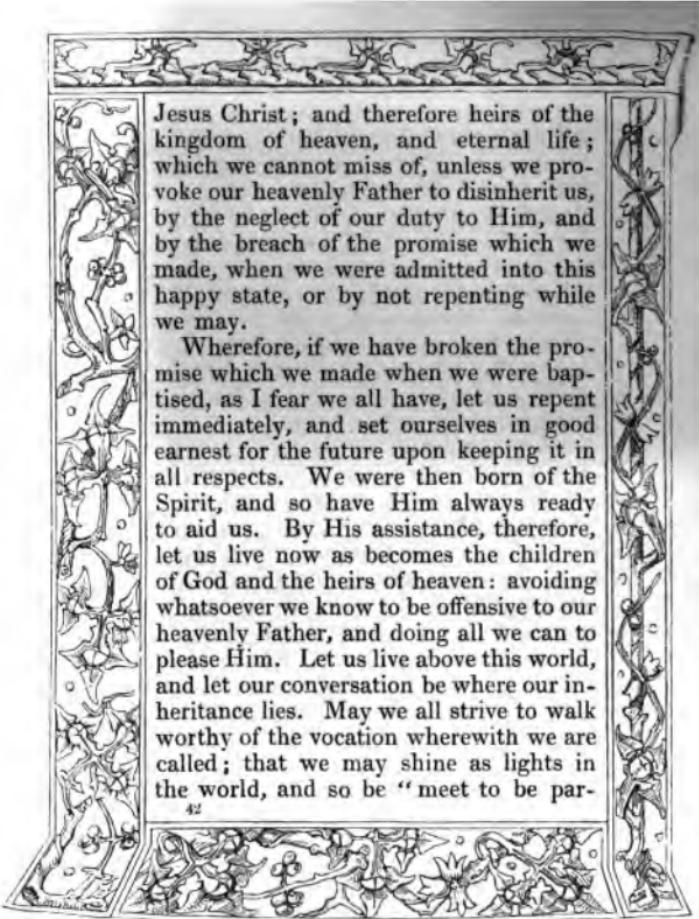
All that are baptised, or born of water and the Spirit, are thereby admitted into the Church or kingdom of God upon earth; but except they submit to the government, and obey the laws established in it, they forfeit all their right and title to the kingdom of heaven. They are brought into a state of salvation; but unless they continue in it, and live accordingly, they cannot be saved. For, as St. Peter observeth, "baptism now saves us, not the putting away the filth of the flesh, but the answer of a

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good conscience towards God, by the resurrection of Jesus Christ" (1 Pet. iii. 21). Baptism puts us into the way to heaven ; but unless we walk in that way, we can never come thither. When we were baptised we were born of water and the Spirit, so as to have the seed of grace sown in our hearts, sufficient to enable us to bring forth the fruits of the Spirit, to overcome temptations, to believe aright in God our Saviour, and to obey and serve Him faithfully all the days of our life. And we then promised to do so : for being asked, whether we would do so or no, we answered, by ourselves or sureties, that we would. And if we afterwards live in good conscience towards God, answerably to the profession and promise that we then made to Him, we shall certainly be saved through the resurrection of Jesus Christ, and the intercession that He makes at the right hand of God for us. But if we neglect to perform what we then promised, and so do not answer the end of our baptism, by keeping our consciences void of offence towards God and men, we lose all the benefit of it,

and shall as certainly perish, as if we had never been baptised.

Let us, then, who have been baptised, and born of water and of the Spirit, remember the promise which we then made, and perform it. Let us remember how we then renounced the devil, the world, and the flesh ; and let them not therefore have dominion over us : let us remember the articles of faith which we then professed to believe, and hold fast our profession without wavering ; the holy commandments which we then promised to keep, and do all we can to walk constantly in all of them : let us also remember the great privileges which God Almighty then conferred upon us, in case we keep our word with Him. We were then made members of Christ, and so interested in all the merits of His death and passion : we were then taken out of the world, and translated into the Church of Christ, to be instructed, governed, assisted, protected, sanctified, justified, and saved by Him : we were then made the children of God ; and if children, then heirs, heirs of God, and joint-heirs with



Jesus Christ ; and therefore heirs of the kingdom of heaven, and eternal life ; which we cannot miss of, unless we provoke our heavenly Father to disinherit us, by the neglect of our duty to Him, and by the breach of the promise which we made, when we were admitted into this happy state, or by not repenting while we may.

Wherefore, if we have broken the promise which we made when we were baptised, as I fear we all have, let us repent immediately, and set ourselves in good earnest for the future upon keeping it in all respects. We were then born of the Spirit, and so have Him always ready to aid us. By His assistance, therefore, let us live now as becomes the children of God and the heirs of heaven : avoiding whatsoever we know to be offensive to our heavenly Father, and doing all we can to please Him. Let us live above this world, and let our conversation be where our inheritance lies. May we all strive to walk worthy of the vocation wherewith we are called ; that we may shine as lights in the world, and so be " meet to be par-

takers of the inheritance of the saints in light ;" where we shall shine forth as the sun in the kingdom of our Father. Which God grant we may all do, through Jesus Christ our Lord.

BP. BEVERIDGE.

## VII.

Did we often look upon the face of our souls, the beholding of the many spots with which we have defiled them after our washing, might work us to shame and grief, and would drive us, by renewed application, to wash often in that blood which that water figures, which alone can fetch out the stain of sin ; and then it would put us upon renewed purposes of purity, to walk more carefully, to avoid the pollutions of the hearts that we carry about with us, which defile us more than all the world beside. It would work a holy disdain of sin, often to contemplate ourselves as washed in so precious a laver. Shall I, would the Christian say, considering that I am now cleansed in the precious blood of my Lord Jesus, run again into that puddle

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out of which He so graciously took me, and made me clean? Let the swine wallow in it: He hath made me of His sheepfold. He hath made me of that excellent order for which all are consecrated by that washing who partake of it. "He hath washed us in His blood, and made us kings and priests unto God the Father." Am I of these, and shall I debase myself to the vile pleasures of sin? No; I will think myself too good to serve any sinful lusts: seeing that He hath looked upon me, and taken me up, and washed and dignified me, and that I am wholly His, all my study and business shall be, to honour and to magnify Him.

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Thou that seest the world perishing in a deluge of wrath, and art now most thoughtful for this, how thou shalt escape it, fly into Christ as thy safety, and rest secure there. Thou shalt find life in His death, and that life further ascertained to thee in His rising again. So full and

clear a title hast thou to life in these two, that thou canst challenge all adversaries upon this very ground as unconquerable whilst thou standest on it, and mayest speak thy challenge in the apostle's style, "It is God that justifieth, who shall condemn?" But how know you that He justifieth? "It is Christ that died, yea, rather that is risen, who sitteth at the right hand of God, who also maketh intercession for us" (Rom. viii. 33, 34). It alludes to that place (Is. l. 8) where Christ speaks of Himself, but in the name of all who adhere to Him: "He is near that justifies Me: who is he that will contend with Me?" So that what Christ speaks there, the apostle, with good reason, imparts to each believer as in Him. If no more is to be laid to Christ's charge, He being now acquitted, as is clear by His rising again, then neither to thine, who art clothed with Him, and one with Him. What have any to say to thee? Thy debt is paid by Him who undertook it; and He is free. Answer all accusations with this, "Christ is risen."

And then, for the mortifying of sin and strengthening of thy graces, look daily on that death and resurrection. Study them, set thine eye upon them, till thy heart take on the impression of them by much spiritual and affectionate looking on them. "Beholding the glory of thy Lord Christ, then, be transformed into it" (2 Cor. iii. 18). It is not only a moral pattern or copy, but an effectual cause of thy sanctification, having real influence into thy soul. Dead with Him, and again alive with Him! O happiness and dignity unspeakable, to have this life known and cleared to your souls! If it were, how would it make you live above the world, and all the vain hopes and fears of this wretched life, and the fear of death itself! Yea, it would make that visage of death most lovely, which to the world is most affrightful.

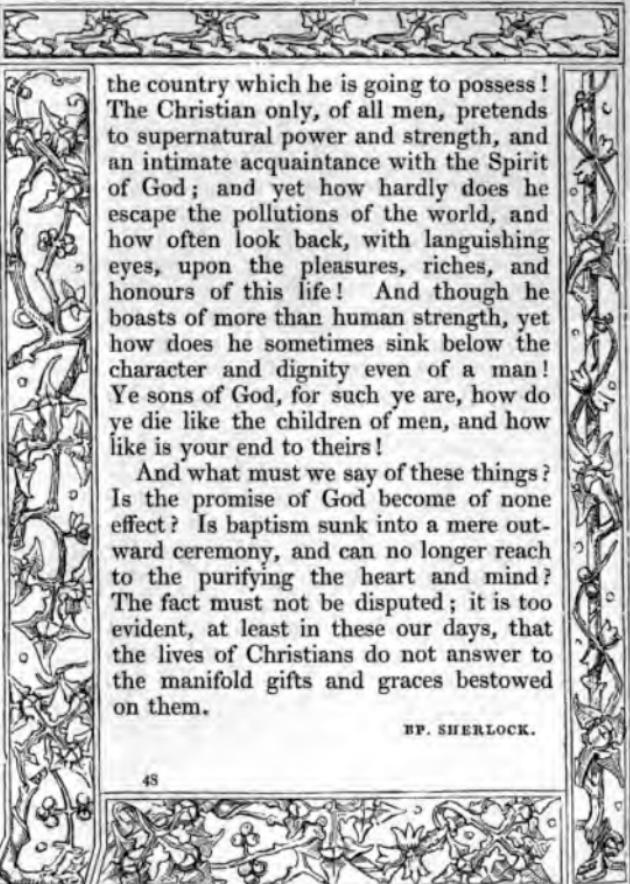
APP. LEIGHTON.

### VIII.

We see the power of baptism, and the blessings that are annexed to it, to which all are entitled who partake in the bap-

tism of Christ: for Himself He was neither born nor baptised but for our sakes; that the blessings of both might descend on us, who, through faith, are heirs together with Him of the promises of God. By baptism the gates of heaven are set open to us, and the way paved for our return to our native country. By baptism we are declared to be such sons of God in whom He will delight, and whom He will appoint to be heirs of His kingdom. By baptism we receive the promise of the Spirit, by which we cry, Abba, Father.

Are not these great privileges? And is not here room for mighty expectations? And yet how unsuitable to these claims do the circumstances of a Christian's life often appear! He is upon the road to heaven, you say, and the gates stand open to receive him; but how does he stumble and fall like other men, and sometimes lose his way, and wander long, bewildered in night and darkness! Or, if he keeps the road, how lazily does he travel, as if he were unwilling to come to his journey's end, and afraid to see



the country which he is going to possess ! The Christian only, of all men, pretends to supernatural power and strength, and an intimate acquaintance with the Spirit of God ; and yet how hardly does he escape the pollutions of the world, and how often look back, with languishing eyes, upon the pleasures, riches, and honours of this life ! And though he boasts of more than human strength, yet how does he sometimes sink below the character and dignity even of a man ! Ye sons of God, for such ye are, how do ye die like the children of men, and how like is your end to theirs !

And what must we say of these things ? Is the promise of God become of none effect ? Is baptism sunk into a mere outward ceremony, and can no longer reach to the purifying the heart and mind ? The fact must not be disputed ; it is too evident, at least in these our days, that the lives of Christians do not answer to the manifold gifts and graces bestowed on them.

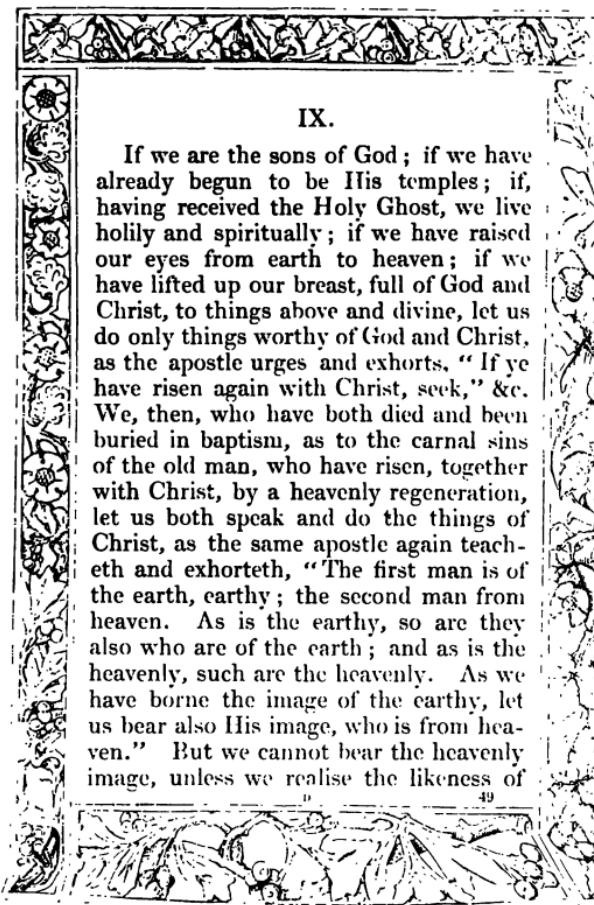
B.P. SHERLOCK.



## IX.

If we are the sons of God ; if we have already begun to be His temples ; if, having received the Holy Ghost, we live holily and spiritually ; if we have raised our eyes from earth to heaven ; if we have lifted up our breast, full of God and Christ, to things above and divine, let us do only things worthy of God and Christ, as the apostle urges and exhorts, " If ye have risen again with Christ, seek," &c. We, then, who have both died and been buried in baptism, as to the carnal sins of the old man, who have risen, together with Christ, by a heavenly regeneration, let us both speak and do the things of Christ, as the same apostle again teacheth and exhorteth, " The first man is of the earth, earthly ; the second man from heaven. As is the earthly, so are they also who are of the earth ; and as is the heavenly, such are the heavenly. As we have borne the image of the earthly, let us bear also His image, who is from heaven." But we cannot bear the heavenly image, unless we realise the likeness of

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Christ in that which we have begun to be.  
For this is it, to have changed what thou  
wast, and begun to be what thou wast not,  
that thy Divine birth may shine forth in  
thee, so that a Divine life may correspond  
to a Divine Father; and through the  
honour and praise of thy life, God in man  
may be glorified.

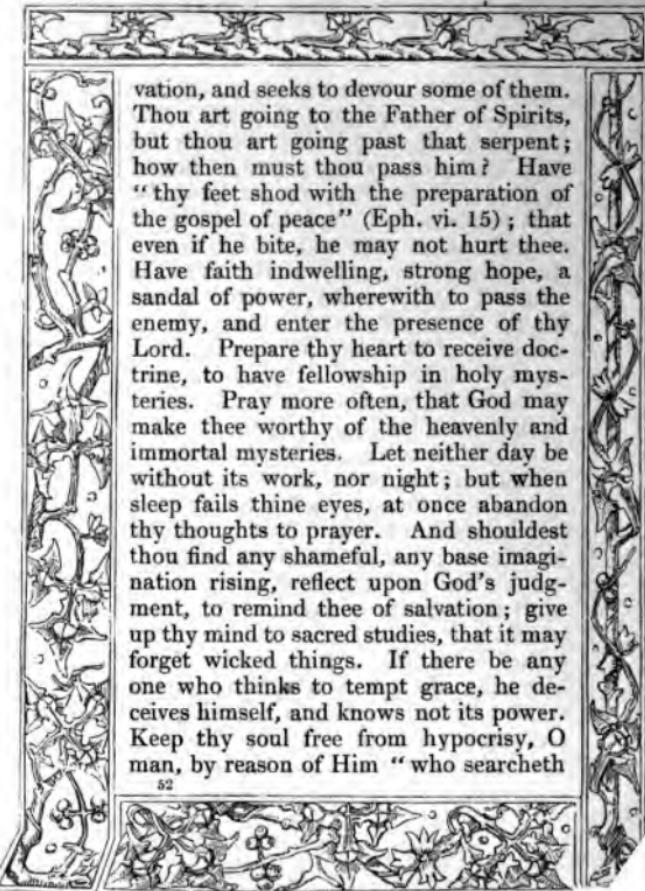
ST. CYPRIAN.

X.<sup>1</sup>

Already is there on you the savour of  
blessedness, O ye who are soon to be en-  
lightened: already are you gathering spi-  
ritual flowers, to weave heavenly crowns  
withal: already hath the fragrance of the  
Holy Ghost refreshed you: already are  
you at the entrance-hall of the King's  
house: may you be brought into it by  
the King! For now the blossoms of the  
trees have budded; may but the fruit  
likewise be perfected! Thus far, your  
names have been given in, and the roll-  
call made for service; there are the torches  
of the bridal train, and the longings  
after heavenly citizenship, and a good

<sup>1</sup> The three following are especially suited for those pre-  
paring for Baptism.

purpose, and a hope attendant; for He cannot lie who hath said, "To them that love God, all things work together for good" (Rom. viii. 28). God is indeed lavish in His benefits; yet He looks for each man's honest resolve. Honesty of purpose makes thee *called*: for though the body be here, yet if the mind be away, it avails nothing. Even Simon Magus (Acts viii. 9-24) once came to the laver of baptism; he was baptised, but not enlightened. His body he dipped in water, but admitted not the Spirit to illuminate his heart. His body went down and came up; but his soul was not buried together with Christ, nor with Him raised. Great indeed is the baptism which is offered you. It is a ransom to captives; the remission of offences; the death of sin; the regeneration of the soul; the garment of light; the holy seal indissoluble; the chariot to heaven; the luxury of paradise; a procuring of the kingdom; the gift of adoption. But a serpent by the wayside is watching the passengers; beware lest he bite thee with unbelief; he sees so many receiving sal-



vation, and seeks to devour some of them. Thou art going to the Father of Spirits, but thou art going past that serpent; how then must thou pass him? Have "thy feet shod with the preparation of the gospel of peace" (Eph. vi. 15); that even if he bite, he may not hurt thee. Have faith indwelling, strong hope, a sandal of power, wherewith to pass the enemy, and enter the presence of thy Lord. Prepare thy heart to receive doctrine, to have fellowship in holy mysteries. Pray more often, that God may make thee worthy of the heavenly and immortal mysteries. Let neither day be without its work, nor night; but when sleep fails thine eyes, at once abandon thy thoughts to prayer. And shouldest thou find any shameful, any base imagination rising, reflect upon God's judgment, to remind thee of salvation; give up thy mind to sacred studies, that it may forget wicked things. If there be any one who thinks to tempt grace, he deceives himself, and knows not its power. Keep thy soul free from hypocrisy, O man, by reason of Him "who searcheth

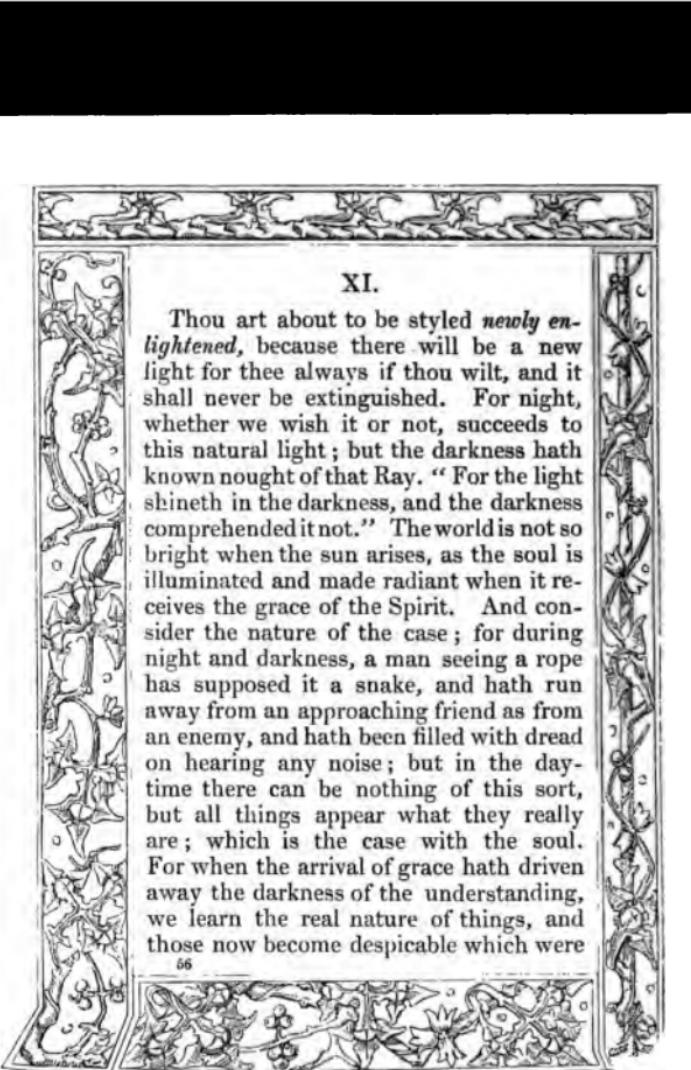
hearts and reins;" for as those who make a levy for war inquire into the ages and the make of their recruits, so also doth the Lord, enlisting souls, examine into their purpose of mind. If any has a secret hypocrisy, He rejects that man as unfit for the true service; but if He find a man worthy, to him He gives grace readily. He gives not holy things to dogs; but when He discerns the good conscience, there He gives that seal of salvation, that wondrous seal, which devils tremble at, and angels recognise: that the one may be scared away and flee, and the others may attend on it, as kindred to themselves. From those, then, who receive this spiritual or saving seal, is required a disposition of mind kindred to it; grace doth require believing minds . . . . The present is the season of confession: confess therefore what thou hast done, whether in word or in deed; whether in the day or in the night. Wipe out from thee every care of earth; thou art running for thy soul. Thou art utterly abandoning the things of the world; what thou art abandoning is little, what

re it was good to do it,



sacred readings. For the Lord hath prepared for thee a spiritual table ; therefore do thou also say, after the Psalmist, "The Lord is my Shepherd, therefore can I lack nothing ; He shall feed me in a green pasture, and lead me forth beside the waters of comfort ; He shall convert my soul ;" that angels may share thy joy, and Christ Himself, the great High-Priest, accept thy holy resolve, and offer thee to the Father. And may He " blot out the handwriting that is against thee" (Col. ii. 14), and grant thee forgiveness of thy former trespasses ; may He plant thee in the Church, and enlist thee for Himself, putting on thee the armour of righteousness ! And may He fill thee





## XI.

Thou art about to be styled *newly enlightened*, because there will be a new light for thee always if thou wilt, and it shall never be extinguished. For night, whether we wish it or not, succeeds to this natural light; but the darkness hath known nought of that Ray. “For the light shineth in the darkness, and the darkness comprehended it not.” The world is not so bright when the sun arises, as the soul is illuminated and made radiant when it receives the grace of the Spirit. And consider the nature of the case; for during night and darkness, a man seeing a rope has supposed it a snake, and hath run away from an approaching friend as from an enemy, and hath been filled with dread on hearing any noise; but in the daytime there can be nothing of this sort, but all things appear what they really are; which is the case with the soul. For when the arrival of grace hath driven away the darkness of the understanding, we learn the real nature of things, and those now become desppicable which were

... death, but  
-, sleep and repose; nor po-  
verty, sickness, or any other such thing,  
knowing that we are journeying to a  
better life, an immortal and incorruptible  
one, free from all the anomaly of this.

Let us, then, no longer continue gaping  
after the things of this life, the luxuries  
of the table, or the splendour of apparel;  
for thou hast the noblest apparel, thou  
hast a spiritual table, thou hast the su-  
pernal glory; and to thee Christ is made  
all things, both table, and apparel, and  
house, and head, and root. "For as  
many of you as have been baptised unto  
Christ have put on Christ." See how He  
is made thy apparel. Wouldst thou learn  
how He is made thy table? "He that  
ateth me," He saith "





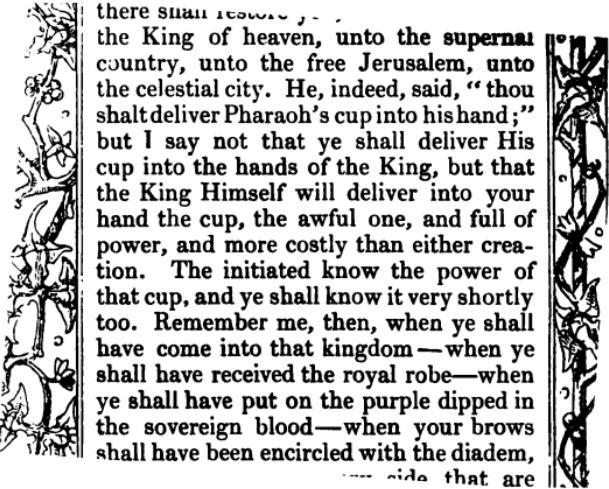
and husband : "I call you no longer servants, for ye are my friends." And Paul again : "I have espoused you unto one husband, that I might present you as a chaste virgin unto Christ." And again : "that He might be the first-born among many brethren." And we are not His brethren only, but also His children ; for, "Behold," He saith, "I and the children which God hath given me." And not this only, but we are His members and His body. For, as if the aforesaid had not been enough to testify the love and benignity which He hath displayed to us, He hath constituted another greater and a closer relationship than they, calling Himself our head.

ST. CHRYSOSTOM.

## XII.

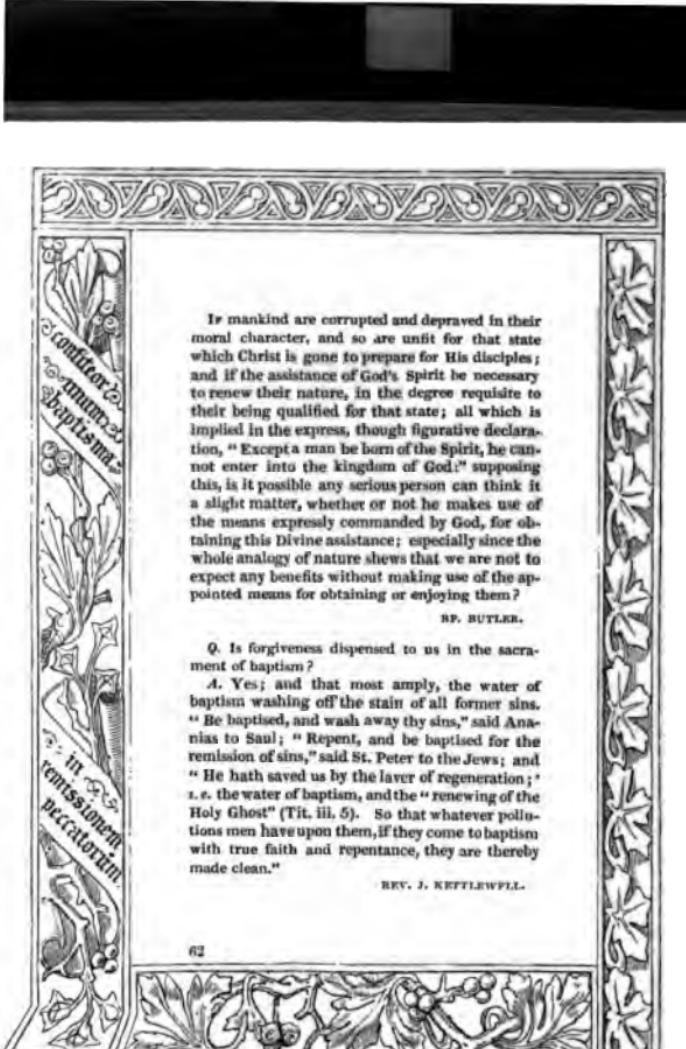
How amiable and lovely in our eyes is the band of young brethren ! For brethren I call you even before the travail, and welcome my relationship to you before your birth. For I know, well do I know, to what an honour you are about to be

brought, to what an eminence ; and those who are about to receive eminence all men are wont to honour, even before they have received it, hoping by such obsequiousness to earn their good will for the future. And this do I now ; for ye are about to be brought not to a mere eminence, but actually to a kingdom ; and not to a kingdom simply, but to the very kingdom of heaven. Wherefore I pray and beseech you to remember me when ye come to that kingdom ; and what Joseph said to the chief butler,—“ think of me when it shall be well with thee,”—that say I now unto you : “ think of me when it shall be well with you.” I do not ask this, like him, as a reward for interpreting dreams ; for I have not come to interpret dreams to you, but as an informant of heavenly facts, and carrying promises of good things, such as eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive. Such are the things which God hath prepared for them that love Him. Joseph, again, said to the chief butler, “ yet within three days shall Pharaoh restore thee



there shall receive . . .  
the King of heaven, unto the **supernal**  
country, unto the free Jerusalem, unto  
the celestial city. He, indeed, said, "thou  
shalt deliver Pharaoh's cup into his hand;"  
but I say not that ye shall deliver His  
cup into the hands of the King, but that  
the King Himself will deliver into your  
hand the cup, the awful one, and full of  
power, and more costly than either crea-  
tion. The initiated know the power of  
that cup, and ye shall know it very shortly  
too. Remember me, then, when ye shall  
have come into that kingdom — when ye  
shall have received the royal robe — when  
ye shall have put on the purple dipped in  
the sovereign blood — when your brows  
shall have been encircled with the diadem,  
— side that are

*Prayers before Baptism.*



If mankind are corrupted and depraved in their moral character, and so are unfit for that state which Christ is gone to prepare for His disciples; and if the assistance of God's Spirit be necessary to renew their nature, in the degree requisite to their being qualified for that state; all which is implied in the express, though figurative declaration, " Except a man be born of the Spirit, he cannot enter into the kingdom of God;" supposing this, is it possible any serious person can think it a slight matter, whether or not he makes use of the means expressly commanded by God, for obtaining this Divine assistance; especially since the whole analogy of nature shews that we are not to expect any benefits without making use of the appointed means for obtaining or enjoying them?

R.P. BUTLER.

Q. Is forgiveness dispensed to us in the sacrament of baptism?

A. Yes; and that most amply, the water of baptism washing off the stain of all former sins. " Be baptised, and wash away thy sins," said Ananias to Saul; " Repent, and be baptised for the remission of sins," said St. Peter to the Jews; and " He hath saved us by the laver of regeneration; i.e. the water of baptism, and the " renewing of the Holy Ghost" (Tit. iii. 5). So that whatever pollutions men have upon them, if they come to baptism with true faith and repentance, they are thereby made clean."

REV. J. KEFTLEWELL.

## Prayers

### FOR A CHILD ABOUT TO BE BAPTISED.

#### I.

**L**MIGHTY and eternal God, Father of men and angels, Lord of heaven and earth, whose Spirit, moving upon the waters at the beginning of the world, produced every living and every moving creature; Thou by the flood of waters didst wash away the iniquity of the old world, and by preserving to Thyself a generation of holy persons, whom Thou didst bring up from those waters, didst consign to us a type of regeneration: look, O Lord, graciously upon the face of Thy Church, and multiply in her Thy regenerations and the new births of Thy Spirit. With the abundance of Thy grace make Thy holy city to rejoice, and still open this holy fountain of baptism, for the refor-

vjour Jesus Christ. Amen.

EP. TAYLOR.

II.

O almighty and eternal God, who hast redeemed us from sin and shame, from the gates of hell and the sting of death, and from ignorance and darkness, by Thy holy Son, who is that light which lighteneth every man that cometh into the world; we praise and glorify Thy name,

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... as thou hast  
ult graciously with us, so deal with  
s infant, whom we humbly bring and  
er to our blessed Saviour Jesus, that  
should receive *him*, and bless *him*  
h the blessings of an everlasting love.  
eive *him*, O most gracious Lord, who  
Thy child by creation, make *him* thine  
by adoption into Thy covenant of  
ce and favour: let *him* also be con-  
ned with Thy sacrament, be admitted

Christ's kingdom, enter into His  
fare, believe His doctrine, labour and  
e for His promises, that this child,  
essing here a good confession, may  
*his* understanding for ever brought  
the obedience, *his* affections to the  
and all *his* faculties to the service  
hrist, and evermore remain in His



### III.

O almighty God, who hast given the promise of Thy Spirit to us and to our children, even to as many as the Lord our God shall call; give Thy Holy Ghost to this infant now to be baptised, that the evil spirits of darkness may not take Thy portion from Thee, nor hurt the body, nor deceive the understanding, nor corrupt the will, nor tempt the affections of this infant: but that Thy Spirit, who bloweth where it listeth, and no man knows whence He cometh nor whither He goeth, may be in this child as the seed of God springing up to life eternal; that the kingdom of God which is within, and cometh not with observation, may early rule and conduct this infant, prevent the folly of *his* childhood from growing up to sins in *his* youth, and may work strongly in *him* when *his* weakness, *his* ignorance, and temptations, are most powerful to prevail upon *him*; that from *his* cradle to *his* grave he may be guided by the Spirit of God in the paths of His divine commandments.

Admit *him*, O God, into the bosom of the Church, into the arms of Thy mercy, into a right of the promises, into the service of Christ, into the communion of saints ; and give *him* power to become the son of God, that being buried with Christ in baptism, *he* may also rise with Him through the faith of the operation of God, through the same our blessed Lord and Saviour Jesus Christ. Amen.

BP. TAYLOR.

FOR AN ADULT BEFORE BAPTISM.

O Lord, the Creator of the world, and Redeemer of mankind ; I fall down before Thee, to acknowledge that I am Thine ; and to beseech Thee, though I have offended Thee, to receive me into Thy service.

Pardon, good Lord, all the follies of my childhood, with all the sins, negligences, and ignorances of my riper years ; let them all be done away in that fountain, which Thou hast set open for us to wash in, and be clean.

I desire to be admitted thither, and intend there to devote myself entirely to Thee, renouncing the devil, the world, and the flesh; and resolving obediently to keep Thy holy will and commandments, and to walk in the same all the days of my life.

Vouchsafe me, O Lord, the assistance of Thy Holy Spirit, that I may both seriously make, and faithfully keep, those holy vows and promises. Preserve in me a perpetual remembrance of them, that I may never, by any sin, lose so great a grace as Thou intendest to bestow upon me; but always continue a lively member of Christ, and an heir of His heavenly kingdom. To which I beseech Thee at last to bring me, through the merits of Christ Jesus. Amen.

BP. PATRICK.



The Baptismal Offices

of

THE CHURCH OF ENGLAND.

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1. BAPTISM OF CHILDREN.  
2. BAPTISM OF THOSE OF Riper YEARS.

THE innocence and incapacity of infants are to them instead of repentance, which they do not need, and of actual faith, which they cannot have. They are capable of being savingly born of water and the Spirit, and of being adopted into sonship, with what depends thereupon; because, though they bring no virtues with them, no positive righteousness, yet they bring no obstacle or impediment. They stipulate, they enter into contract, by their sureties, upon a presumptive and interpretative consent; they become consecrated in solemn form to Father, Son, and Holy Ghost; pardon, mercy, and other covenant privileges, are made over to them; and the Holy Spirit translates them out of their state of nature (to which a curse belongs) to a state of grace, favour, and blessing. This is their regeneration. Wherefore, in our public offices, formed upon the ancient rules and precedents, we pray that the infants brought to be baptised may be "washed and sanctified with the Holy Ghost;" and may "receive remission of their sins by spiritual regeneration," &c. We declare afterwards that they are regenerate, and grafted into the body of "Christ's Church;" giving thanks also to God that it hath pleased Him to regenerate them with His Holy Spirit.

WATERLAND.

## On Infant Baptism.

Since, Lord, to Thee,  
A narrow way and little gate  
Is all the passage; on my infancy  
Thou didst lay hold, and antedate  
My faith in me.

O let me still  
Write Thee great God, and me a child.

HERBERT.

**B** DESIRE to applaud, and earnestly to recommend, the care of dedicating our children to our Lord and Master, in holy baptism, with the first convenience of doing it. Let us make the best reparation we can, for the stain and guilt we convey to them, by seeing this immediately washed off, in that "fountain" opened by Jesus Christ "for sin and uncleanness;" even the laver of regeneration, the sacrament of baptism. Let us deliver them up to His care, who is gracious to all ages, and cannot but embrace and adopt the tender innocence of those

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who are propounded as a pattern for all that enter into His kingdom. And are those, to whom all that enter in must be like, not capable of entering in themselves? This happy prevention will be their security against the power of the enemy and the seducements of a crooked and perverse generation. And He, who shed His first blood at eight days old, will know and save them who begin to be His at the same age. But, withal, let it be our constant business to second and confirm these good beginnings by timely instruction and a virtuous education. For dreadful will their condemnation be, whose own bowels shall rise up against them in the day of judgment, and upbraid that cruel fondness which laid the foundation of their vices and their torments. But blessed are those pious souls who increase the kingdom of God with every addition to their own family; who double every joy of heaven to themselves, by those of the children, which they have led, or sent before them, thither; by a race of good men here, and glorified saints hereafter: which, that we may all be, God of His infinite mercy grant, for the sake of His dear Son Christ Jesus, our blessed Saviour and only Redeemer; to whom be glory for ever. Amen.

# Suffer little children

THE MINISTRATION

OF

Public Baptism of Infants

TO BE

USED IN THE CHURCH.

The people are to be admonished, that it is most convenient that baptism should not be administered but upon Sundays, (a) and other holy-days, when the most number of people come together; as well for that the congregation there present may testify the receiving of them that be newly baptised into the number of Christ's Church; as also because in the baptism of infants every man present may be put in remembrance of his own profession made to God in his baptism. For which cause also it is expedient that baptism be ministered in the vulgar tongue. Nevertheless (if necessity so require), children may be baptised upon any other day. And note, that there shall be for every male



child to be baptised two godfathers and one godmother; and for every female, one godfather, and two godmothers.

When there are children to be baptised, the parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the curate. And then the godfathers and godmothers, and the people with the children, must be ready at the font, either immediately after the last lesson at Morning Prayer, or else immediately after the last lesson at Evening Prayer, as the curate by his discretion shall appoint. And the priest coming to the font (which is then to be filled with pure water), and standing there, shall say.

HATH<sup>1</sup> this child been already baptised, or no?

<sup>1</sup> This office may be divided into three parts: 1st, the introduction, which includes nearly one half of the office, extending from the beginning to the prayer which follows the exhortation after the Gospel, inclusively; 2dly, the preparatory office, including the renunciation and professions; and, 3dly, the action of the holy sacrament, and the conclusion. While it is certain, that the introduction is excellently calculated to be placed in the position which it now occupies, it is nevertheless true, that it was not originally derived from the rites celebrated at the time of baptism, but from those by which the candidate for baptism was

If they answer, *No*, then shall the priest proceed as followeth.

Dearly beloved, forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerated and born anew of water and of the Holy Ghost;<sup>1</sup> I beseech you to call upon God the Father, through our Lord Jesus Christ, that of His bounteous mercy He will grant to *this child* that thing which by nature *he* cannot have; that *he* may be baptised with water and the Holy Ghost, and received into Christ's holy Church, and be made *a lively member* of the same.

Then shall the priest say,

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made a catechumen, and thus prepared in due time to receive regeneration.—PALMER.

<sup>1</sup> A special prerogative hath the Holy Ghost in our baptism, above the other two Persons. *That laver* (Tit. iii. 5) is *His* laver especially: where we are not only to be baptised into Him, as into the other two, but also to be baptised with Him, which is proper to Him alone. For, besides the water, we are there to be “born anew of the Holy Ghost” also, else is there no entering for us into the kingdom of God.—Bp. ANDREWS.

Let us pray.

Almighty and everlasting God, who of Thy great mercy didst save Noah<sup>1</sup> and his family in the ark from perishing by water; and also didst safely lead the children of Israel Thy people through the Red Sea, (b) figuring thereby Thy holy baptism; and by the baptism of Thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify water to the mystical washing away of sin;<sup>2</sup> we

<sup>1</sup> Noah seemed to have rather entered into a grave, as dead, than into a safeguard of life, in going into the ark; yet, being buried there, he rose again as it were, in his coming forth to begin a new world. The waters of the flood drowned the ungodly, as a heap of filthiness washed them away, them and their sin together as one, being inseparable; and upon the same waters, the ark floating, preserved Noah. Thus, the waters of baptism are intended as a deluge to drown sin, and to save the believer, who, by faith, is separated both from the world and from his sin; so it sinks, and he is saved.—ABP. LEIGHTON.

<sup>2</sup> When the holy Jesus was to begin His prophetic office, and to lay the foundation-stone of His Church on the corner-stone, He first tempered the cement with water, and then with blood, and afterwards built it up by the hands of His Spirit. Himself entered at that door, by which His disciples ever after were to follow Him; for therefore He went in at the door of baptism, that He might hallow the

beseech Thee, for Thine infinite mercies, that Thou wilt mercifully look upon *this child*; wash *him* and sanctify *him* with the Holy Ghost; that *he*, being delivered from Thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with Thee world without end; through Jesus Christ our Lord. Amen.

Almighty and immortal God, the aid of all that need, the helper of all that flee to Thee for succour, the life of them that believe, and the resurrection of the dead; we call upon Thee for *this infant*, that *he*, coming to Thy holy baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O Lord, as Thou hast promised by Thy well-beloved Son, saying, Ask, and ye shall have;

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entrance which Himself made to the house He was now building.—EP. TAYLOR.

seek, and ye shall find ; knock, and it shall be opened unto you : so give now unto us that ask ; let us that seek find ; open the gate unto us that knock ; that *this infant* may enjoy the everlasting benediction of Thy heavenly washing, and may come to the eternal kingdom which Thou hast promised by Christ our Lord. Amen. (c)

Then shall the people stand up, and the priest shall say,

Hear the words of the Gospel, written by Saint Mark, in the tenth chapter, at the thirteenth verse.

They brought young children<sup>1</sup> to Christ,

<sup>1</sup> Doubtless those who brought these infants in their arms did conceive some hope our Saviour was the Messiah ; and because the promises belonged to them and *to their children* (Acts ii. 39), they came to Jesus, to desire He would pray for them, and bless them, and thereby own them as members of the covenant of Abraham. But His disciples, either because they heard their Master require faith and repentance from all that He did receive, or else esteeming it below their Master's dignity, reproved those that brought them : whereupon our Lord checks their folly, and taketh this occasion to shew that children have a right to His kingdom. The king-

... come unto me, and I will not... them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them.

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dom of grace, the Church, consisteth of children in age or in manners, of them and such as they are; and the kingdom of glory, or heaven, shall be filled with infants blessed by Christ, and with men become as little children. "He begins," saith Epiphanius, "with infants; but lest the kingdom of heaven should be thought only belonging to them, He grants to those of every age (provided they be like unto them), that they shall inherit it together with them; but if those that are *suek* as they, be admitted to the kingdom, how much more infants themselves who are the patterns of those that  
them!" And when





Beloved, ye hear in this Gospel the words of our Saviour Christ, that He commanded the children to be brought unto Him; how He blamed those that would have kept them from Him; how He exhorteth all men to follow their innocency. Ye perceive how by His outward gesture and deed He declared His good will toward them; for He embraced them in His arms, He laid His hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that He will likewise favourably receive *this present infant*; that He will embrace *him* with the arms of His mercy; that He will give unto *him* the blessing of eternal life, and make *him partaker* of His everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father towards *this infant*, declared by His Son Jesus Christ; and nothing doubting but that He favourably alloweth this charitable work of ours in



bringing *this infant* to His holy baptism ;  
let us faithfully and devoutly give thanks  
unto Him, and say,

Almighty and everlasting God, heavenly Father, we give Thee humble thanks, that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee : increase this knowledge, and confirm this faith in us evermore. Give Thy Holy Spirit to *this infant*, that he may be born again, and be made *an heir* of everlasting salvation ; through our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Spirit, now and for ever. Amen. (d)

Then shall the priest speak unto the godfathers and godmothers on this wise.

Dearly beloved, ye have brought *this child* here to be baptised, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his sins*, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in His Gospel to grant all these

things that ye have prayed for: which promise He, for His part, will most surely keep and perform. Wherefore, after this promise made by Christ, *this infant* must also faithfully, for *his* part, promise by you that are *his* sureties, (until *he* come of age to take it upon *himself*,) that *he* will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep His commandments

I demand therefore,<sup>1</sup>

Dost thou, in the name of this child, renounce the devil and all his works,

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<sup>1</sup> While these questions are being asked, let each one of the congregation seriously recollect what passed at his own baptism; and let him take this proper opportunity of renewing the vows which were then made for himself. When the minister begins, "Dost thou renounce?" let him say to himself, with a devout heart, "I do renounce the devil and all his works, &c., so that, God being my helper, I will not follow nor be led by them." When the minister saith, "Dost thou believe?" repeat to yourself the articles of your Christian faith, and at the end say in your heart, "All this I stedfastly believe." When he saith, "Wilt thou be baptised in this faith?" say again, "Lord, I thank thee that I have been baptised in this faith." And when he comes to the last demand, "Wilt thou then obediently keep," &c.!

the vain pomp and glory of the world,  
with all covetous desires of the same,  
and the carnal desires of the flesh, so  
that thou wilt not follow, nor be led by  
them?

*Answer.* I renounce them all.

*Minister.* Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ His only-begotten Son our Lord? And that He was conceived by the Holy Ghost; born of the Virgin Mary; that He suffered under Pontius Pilate, was crucified, dead, and buried; that He went down into hell, and also did rise again the third day; that He ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

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say within yourself, "I will obediently keep God's holy will and commandments, and walk in the same all the days of my life: and may the grace of God assist me therein." Thus shall we turn this part of the service to our own use, into an act of true devotion, beneficial to our own souls, and acceptable to Almighty God.—**ARCHDEACON YARDLEY.**

And dost thou believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

*Answer.* All this I stedfastly believe.

*Minister.* Wilt thou be baptised in this faith?

*Answer.* That is my desire.

*Minister.* Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

*Answer.* I will.

Then shall the priest say,

O<sup>1</sup> merciful God, grant that the old Adam in *this child* may be so buried, that the new man may be raised up in *him*. Amen.

Grant that all carnal affections may die in *him*, and that all things belonging

<sup>1</sup> The first of these prayers, which supply the place of the old exorcisms, is for regeneration; the second, for sanctification; the third, for power against spiritual enemies; the fourth, for increase of grace.  
—COMBER.  
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to the Spirit may live and grow in *him*.  
Amen.

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. Amen.

Grant that whosoever is here dedicated to Thee by our office and ministry may also be endued with heavenly virtues, and everlasting rewarded, through Thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. Amen.

Almighty, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of His most precious side<sup>1</sup> both water and

<sup>1</sup> Behold the second Adam sleeping, and out of His side formed the mother of the living, the evangelical Church. Behold the Rock which was smitten, and the waters of life gushed forth. Behold the "fountain that is set open to the house of David, for sin and for uncleanness;" a fountain not of water only, but of blood too. O Saviour, by Thy water we are washed; by Thy blood we are redeemed. Those two sacraments which Thou didst institute alive, flow also from Thee dead, as the last memorials of Thy love to Thy Church: the water of baptism, which is "the laver of regeneration; the blood of the new testament shed for the remission of sins;" and

blood ; and gave commandment to His disciples, that they should go teach all nations, and baptise them in the name of the Father, the Son,<sup>1</sup> and the Holy Ghost ; regard, we beseech Thee, the supplications of Thy congregation ; sanctify this water to the mystical washing away of sin ; and grant that *this child*, now to be baptised therein, may receive the fulness of Thy grace, and ever remain in the number of Thy faithful and elect children ; through Jesus Christ our Lord. Amen.

Then the priest shall take the child into his

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these together with the Spirit, that gives life to both. are the three witnesses upon earth, whose attestation cannot fail us. O precious and sovereign wound, by which our souls are healed ! Into this cleft of the rock let my dove fly and enter, and there safely hide herself from the talons of all the birds of prey.

—BISHOP HALL.

<sup>1</sup> O Thou who didst so lively typify this sacred ordinance in Thy passion, and so plainly institute it after Thy resurrection, let us not want Thy presence and influence, now that we are going about it by express commission from Thee. Behold, we do all unite our most fervent desires that Thou wilt by this water effect that which far transcends all human power. Amen.—DEAN COMBER.

~~After~~ <sup>—</sup> after them, (if they shall certify him that the child may well endure it), he shall dip it in the water discreetly and warily, saying,

N. I baptise thee In the name of the Father, and of the Son, and of the Holy Ghost. Amen. (e)

But if they certify that the child is weak, it shall suffice to pour water upon it, saying the foresaid words,

N. I baptise thee In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the priest shall say,

We receive this . . .



to confess the faith of Christ crucified,  
and manfully to fight under His banner,  
against sin, the world, and the devil ;  
and to continue Christ's faithful soldier  
and servant unto *his* life's end. Amen.

Then shall the priest say.

Seeing now, dearly beloved brethren,  
that *this child* is regenerate, and grafted  
into the body of Christ's Church, let us  
give thanks unto Almighty God for these  
benefits ; and with one accord make our  
prayers unto Him, that *this child* may  
lead the rest of *his* life according to this  
beginning.

Then shall be said, all kneeling :

Our Father,<sup>1</sup> which art in heaven, Hallowed  
be Thy name. Thy kingdom come.

<sup>1</sup> The Lord's Prayer having been prescribed by  
our Saviour to His disciples, as a badge of their be-  
longing to Him, it can never be more reasonable or  
proper to use it than now, when a new member and  
disciple is admitted into the Church. And there-  
fore, whereas in other offices this prayer is generally  
placed in the beginning, it is here reserved till after  
the child is baptised, and received solemnly into the  
Church; when we can more properly call God "our  
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Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Then shall the priest say,

We yield Thee hearty thanks, (*f*) most merciful Father, that it hath pleased Thee to regenerate *this infant* with Thy Holy Spirit, to receive *him* for Thine own *child* by adoption, and to incorporate *him* into Thy holy Church. And humbly we beseech Thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with

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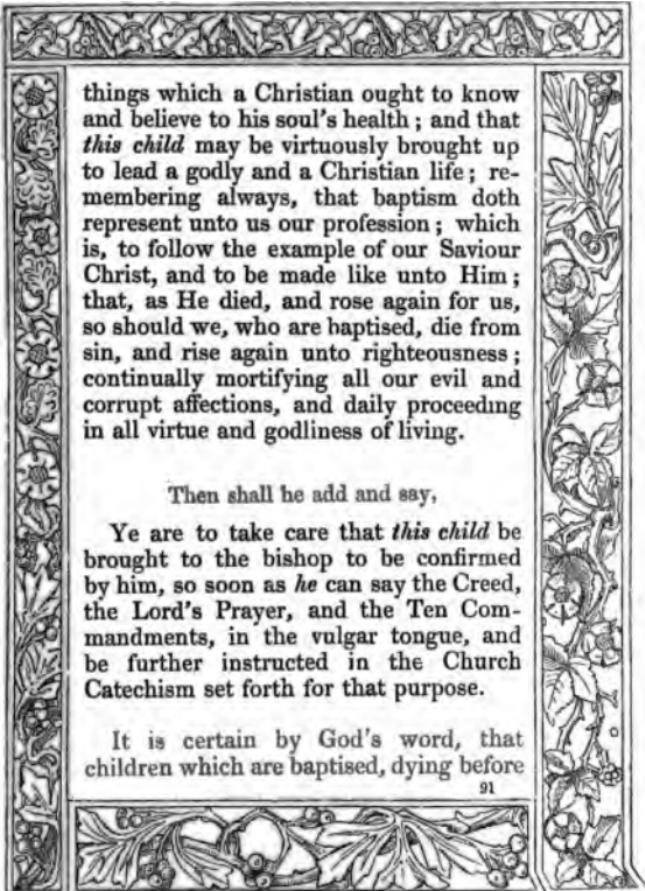
Father," with respect to the infant, who is now by baptism made a member of Christ, and more peculiarly adopted a child of God. And this is exactly conformable to the primitive Church; for the catechumens were never allowed to use this prayer till they had first made themselves sons by regeneration in the water of baptism. For which reason this prayer is frequently, by the ancient writers, called "the prayer of the regenerate," or "believers," as being, properly speaking, their privilege and birth-right.—WHEATLY.



Christ in His death, may crucify the old man, and utterly abolish the whole body of sin ; and that, as *he* is made *partaker* of the death of Thy Son, *he* may also be *partaker* of His resurrection ; so that finally, with the residue of Thy holy Church, *he* may be *an inheritor* of Thine everlasting kingdom ; through Christ our Lord. Amen.

Then, all standing up, the priest shall say to the godfathers and godmothers this exhortation following. (g)

Forasmuch as *this child hath* promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve Him ; ye must remember, that it is your parts and duties to see that *this infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear sermons ; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and all other



things which a Christian ought to know and believe to his soul's health ; and that *this child* may be virtuously brought up to lead a godly and a Christian life ; remembering always, that baptism doth represent unto us our profession ; which is, to follow the example of our Saviour Christ, and to be made like unto Him ; that, as He died, and rose again for us, so should we, who are baptised, die from sin, and rise again unto righteousness ; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

Then shall he add and say,

Ye are to take care that *this child* be brought to the bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose.

It is certain by God's word, that children which are baptised, dying before

hey commit actual sin, are undoubtedly aved.

To take away all scruple concerning the use of the sign of the cross in baptism; the true explication thereof, and the just reasons for the retaining of it, may be seen in the xxxth Canon, first published in the year MDCIV.

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THE cross is for us an admonition to glory in the service of Jesus Christ, and not to hang down our heads as men ashamed thereof, although it procure us reproach and obloquy at the hands of this wretched world. Shame is a kind of fear to incur disgrace and ignominy. Now, whereas some things are worthy of reproach, some things ignominious only through a false opinion which men have conceived of them, nature, that generally feareth opprobrious reprehension, must by reason and religion be taught what it should be ashamed of, and what not. But we be never so well instructed what our duty is in this behalf, without some present admonition at the very instant of practice, what we know is many times not called to mind till that be done whereupon our just confusion ensueth. To supply the absence of such as that way might do us good when they see us in danger of sliding, there are judicious and wise men who think we may greatly

unto many offences." . . . If men of so good experience and insight in the malims of our weak flesh have thought these fancied remembrances available to awaken shamefacedness, that so the boldness of sin may be stayed ere it look abroad; surely the wisdom of the Church of Christ which hath to that use converted the ceremony of the cross in baptism, it is no Christian man's part to despise; especially seeing that by this mean, where nature doth earnestly implore aid, religion yieldeth her that ready assistance than which there can be no help more forcible, of such as serve only to relieve memory, and to bring to our thoughts that which should most make ashamed of sin. Unless we be strangers to the age wherein we live, or else, in some partial respect, dissembiers of that we hourly both hear and see, there is not the simplest of us but knoweth with what disdain and scorn Christ is honoured far and wide. . . . When they that honour God are despised: when the chiefest service of honour that man



the comelier and better exercise of our religion, ording to the soundest rules that wisdom, directed the word of God, and by long experience coned, hath been able with common advice, with ch deliberation and exceeding great diligence, to apprehend; when no man fighting under Christ's mer can be always exempted from seeing or sus-  
ting those indignities, the sting whereof not to  
se, or feeling, not to be moved thereat, is a thing  
npossible to flesh and blood.—if this be any object  
r patience to work on, the strictest bond that there-  
nto tieh us is our vowed obedience to Christ; the  
lemnest vow that we ever made, to obey Christ  
nd to suffer reproaches willingly, all reproaches, for  
lis sake, was made in baptism; and amongst other  
emorials to keep us mindful of that vow, we can-  
ot think that the sign which our new-baptised fore-  
eads did there receive is either unfit or unforcible.  
—HOOKER.



ON PRIVATE BAPTISM.

Though holy Church prescribes the font for the place, and Sundays and holydays for the usual times of baptism, that she may conform as much as conveniently may be to the usages of primitive antiquity, (which is her aim in all her services,) and for other reasons mentioned;<sup>1</sup> yet in case of necessity she permits and provides that a child may be baptised in any decent place at any time; in such cases requiring the performance only of essentials, not of solemnities of baptism; according to the practice of the apostles, who baptised at any time as occasion required, and in fountains and rivers; and according to the use of succeeding ages. Nor can I see what can be reasonably objected against this tender and motherly love of the Church to her children, who chooses rather to omit solemnities than hazard souls; which indulgence of hers cannot be interpreted any irreverence or contempt of that venerable sacrament, but a yielding to just necessity, which defends what it constrains, and to God's own rule, "I will have mercy, and not sacrifice" (Matt. xii. 7).

If it be objected, that this may be an occasion of mischief, that the form of baptism may be vitiated and corrupted in private by heretical ministers, and so the child robbed of the benefits of baptism, it is answered, that this is possible; but were it not

Pueblo I. before baptism.

great folly to prevent a possible danger by a certain? to deny all infants in such cases baptism, lest some few should be abused by the malice of the priest? which possible, but scarce probable mischief, the Church hath taken all possible care to prevent. For if the child lives, it is to be brought to the Church, and there the priest is to demand by whom the child was baptised, and with what matter and words; and if he perceives plainly that it was well baptised for the substance, then shall he add the usual solemnities at public baptism, that so the child may want nothing, no not of the decent pomp; but if he cannot by such questioning be assured that it was truly baptised for essentials, then shall he baptise it thus: "If thou be not already baptised, I baptise thee," as it was ordered Conc. Carth. V. can. vi. tom. ii. p. 1216, C.—Bp. SPARROW.



Thanksgivings after Baptism.

WHAT a shame were it for us, being so freely and clearly washed from our sins, to return to the filthiness thereof again! What a folly were it, thus endowed with righteousness, to lose it again! What madness were it to lose the inheritance, that we be now set in, for the vile and transitory pleasures of sin! What unkindness should it be, when our Saviour Christ is of His mercy come to us, to dwell within us as our guest, to drive Him from us, and to banish Him violently out of our souls; and instead of Him, in whom is all grace and virtue, to receive the ungracious spirit of the devil, the founder of all naughtiness and mischief! How can we find in our hearts to shew such extreme unkindness to Christ, which hath so gently called to mercy, and offered Himself unto us, and He now entered within us? Yea, how dare we be so bold to renounce the presence of the Father, the Son, and the Holy Ghost (for where one is, there is God all whole in majesty, together with all His power, wisdom, and goodness), and fear not, I say, the danger and peril of so traitorous a defiance and departure?

HOMILY OF THE RESURRECTION

## Thanksgivings.

### I.

**G**ive Thee thanks and praise, O heavenly and most gracious Father, that it hath pleased Thee to call this child to Thy holy baptism, to renew *him* with Thy Holy Spirit, to admit *him* into the Church, to adopt *him* for Thy child, and to receive *him* into the profession of Thy faith : and we humbly beseech Thee to grant unto *him* Thy grace, to accompany *him* all the days of *his* life, that *he* may hold fast the profession of *his* faith, making *his* calling and election sure ; that *his* body being washed in pure water, and *he* tasting of the heavenly gift, being made partaker of the Holy Ghost, and sprinkled in *his* heart from an evil conscience, *he* may fol-

low Thee in the regeneration, and, after the end of this life, *he* may for ever be with them who have washed their robes and made them white in the blood of the Lamb. Grant this, O God our Father, through Jesus Christ our blessed Saviour and Redeemer. Amen.

BP. TAYLOR.

II.

ALMIGHTY and most merciful Father, who makest us both to will and to do those things that be good and acceptable unto Thy divine Majesty; we make our humble supplications unto Thee for this Thy child, whom Thou hast vouchsafed to regenerate by water and the Holy Ghost, and hast incorporated into Thy holy Church, the mystical body of Thy Son; let Thy fatherly hand, we beseech Thee, ever be over *him*; daily increase in *him* Thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and so lead *him* in the knowledge and obedience of Thy word, that in the end <sup>100</sup> *he* may



obtain everlasting life, through Jesus Christ our Lord, who, with Thee and the Holy Ghost, liveth and reigneth ever one God, world without end. Amen.

PRAYER-BOOK.

III.

O, most holy, most gracious Saviour Jesus, who lovest Thy Church, and hast given Thyself for it, that Thou mightest sanctify and cleanse it with the washing of water by the word; do Thou with Thy Holy Spirit enlighten, and with Thy word instruct, the understanding of this child, that *he* may live by faith, and may receive the secrets of Thy kingdom, and know Thy will, and obey Thy laws, and promote Thy glory. Amen.

BP. TAYLOR.

IV.

O God, be Thou the Father of this child for ever; Christ *his* elder brother and *his* Lord; the Church *his* mother: let the body of Christ be *his* food, the blood of Christ *his* drink, and the Spirit the earnest of *his* inheritance. Let faith

be *his* learning, religion *his* employment,  
*his* whole life be spiritual, heaven the  
object of *his* hopes and the end of *his*  
labours ; let *him* be Thy servant in the  
kingdom of grace, and Thy son in the  
kingdom of glory ; through Jesus Christ  
our Lord. Amen.

BP. TAYLOR.



THE MINISTRATION  
OF  
**Baptism to such as are of Riper Years,**  
AND  
**ABLE TO ANSWER FOR THEMSELVES.**

EVENING PRAYER, AS THE CURATE IN HIS DIS-  
COURSE SHALL THINK FIT.

And standing there, the priest<sup>1</sup> shall ask,  
whether any of the persons here presented  
be baptis'd, or no. If they shal answer,  
**No**, then shall the priest say thus,

**D**EARLY beloved, forasmuch as all men are conceived and born in sin (and that which is born of the flesh is flesh), and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he

be regenerate and born anew of water and of the Holy Ghost;<sup>1</sup> I beseech you to call upon God the Father, through our Lord Jesus Christ, that of His bounteous goodness He will grant to *these persons* that which by nature *they* cannot have; that *they* may be baptised with water and the Holy Ghost, and received into Christ's holy Church, and be made lively *members* of the same.

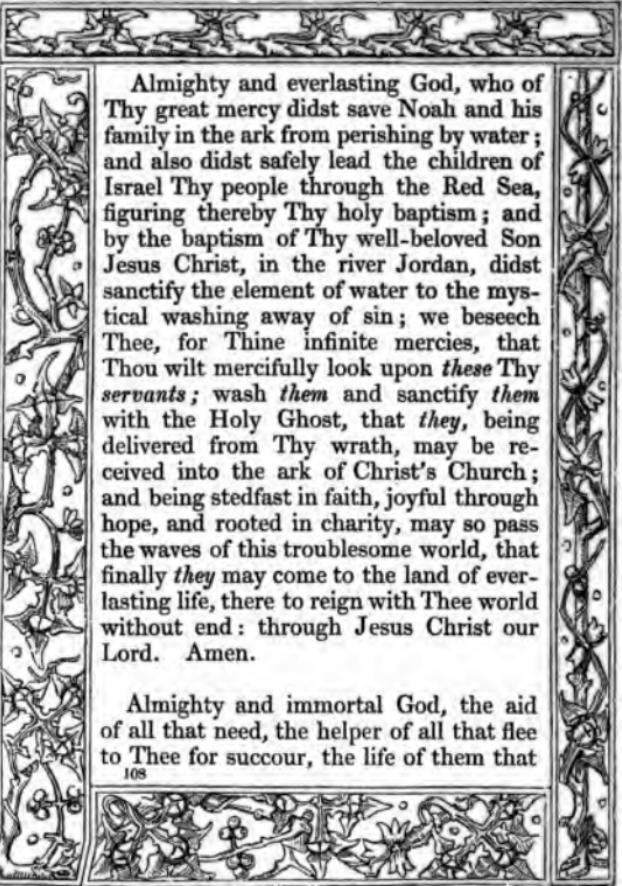
Then shall the priest say,  
Let us pray.

And here all the congregation shall kneel.

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washeth us with water, but God maketh us clean by the cross of Christ. It is not the minister, but Christ Himself which is the Lamb of God that taketh away the sins of the world. (See Art. xxvi.)

<sup>1</sup> Of all the ancients there is not one to be named that ever did otherwise either expound or allege this place than as implying external baptism. . . . When the letter of the law hath two things plainly and expressly specified, water and the Spirit—water as a duty required on our parts, the Spirit as a gift which God bestoweth—there is danger in presuming so to interpret it as if the clause which concerneth ourselves were more than needeth.—HOOKER.



Almighty and everlasting God, who of Thy great mercy didst save Noah and his family in the ark from perishing by water ; and also didst safely lead the children of Israel Thy people through the Red Sea, figuring thereby Thy holy baptism ; and by the baptism of Thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify the element of water to the mystical washing away of sin ; we beseech Thee, for Thine infinite mercies, that Thou wilt mercifully look upon *these* Thy servants ; wash *them* and sanctify *them* with the Holy Ghost, that *they*, being delivered from Thy wrath, may be received into the ark of Christ's Church ; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with Thee world without end : through Jesus Christ our Lord. Amen.

Almighty and immortal God, the aid of all that need, the helper of all that flee to Thee for succour, the life of them that

believe, and the resurrection of the dead; we call upon Thee for *these persons*, that they, coming to Thy holy baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them*, O Lord, and as Thou hast promised by Thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: so give now unto us that ask; let us that seek find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of Thy heavenly washing, and may come to the eternal kingdom which Thou hast promised by Christ our Lord. Amen.

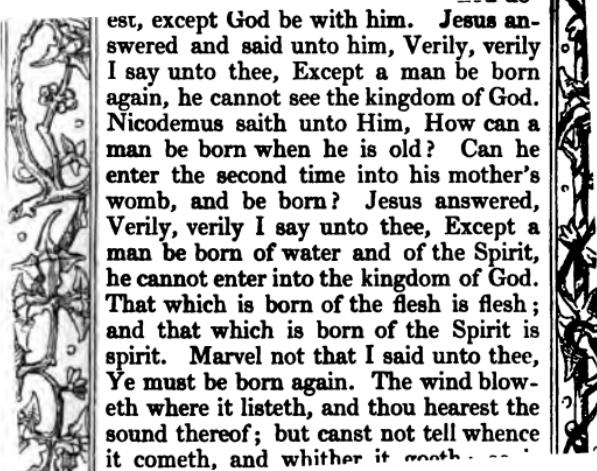
Then shall the people stand up, and the priest shall say,

Hear the words of the Gospel, written by Saint John, in the third chapter, beginning at the first verse.

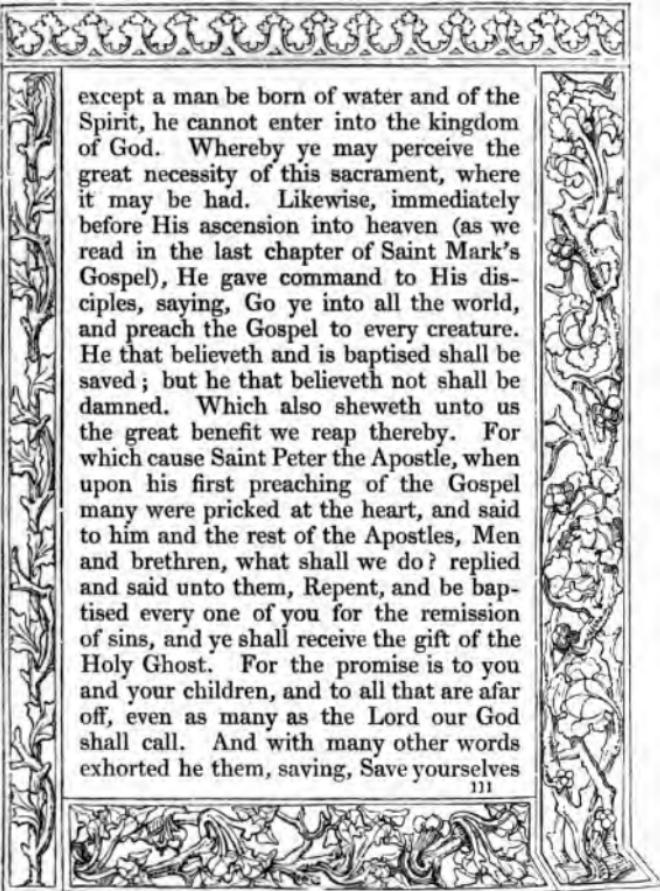
St. John iii. 1.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and

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est, except God be with him. Jesus an-swered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind blow-eth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth.

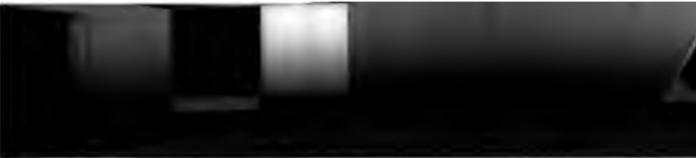


except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this sacrament, where it may be had. Likewise, immediately before His ascension into heaven (as we read in the last chapter of Saint Mark's Gospel), He gave command to His disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptised shall be saved ; but he that believeth not shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do ? replied and said unto them, Repent, and be baptised every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saving, Save yourselves

the flesh, but ..  
science towards God), by the ..  
of Jesus Christ. Doubt ye not therefore,  
but earnestly believe, that He will favour-  
ably receive *these* present *persons*, truly  
repenting, and coming unto Him by faith;  
that He will grant *them* remission of *their*  
sins, and bestow upon *them* the Holy  
Ghost; that He will give *them* the bless-  
ing of eternal life, and make *them* *par-*  
*takers* of His everlasting kingdom.

Wherefore we being thus persuaded of  
the good will of our heavenly Father to-  
wards *these persons*, declared by His Son  
Jesus Christ, let us faithfully and devout-  
ly give thanks to Him, and say,

Almighty and everlasting God, heaven-  
ly Father, we give Thee humble thanks,  
... ... hast vouchsafed to call us



*they* may be born again, and be made heirs of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Spirit, now and for ever. Amen.

Then the priest shall speak to the *persons* to be baptised on this wise:

Well-beloved, who are come hither desiring to receive holy baptism, *ye* have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. *Ye* have heard also, that our Lord Jesus Christ hath promised in His holy Word to grant all those things that we have prayed for; which promise He, for His part, will most surely keep and perform.

Wherefore, after this promise made by Christ, *ye* must also faithfully, for your part, promise, in the presence of these your witnesses, and this whole congregation, that *ye* will renounce the devil and all his works, and constantly believe God's

holy Word, and obediently keep His commandments.

Then shall the priest demand of each of the persons to be baptised, severally, these questions following :

*Question.* Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them ?

*Answer.* I renounce them all.

*Ques.* Dost thou believe in God the Father Almighty, Maker of heaven and earth ?

And in Jesus Christ His only-begotten Son our Lord ? And that He was conceived by the Holy Ghost ; born of the Virgin Mary ; that He suffered under Pontius Pilate, was crucified, dead, and buried ; that He went down into hell, and also did rise again the third day ; that He ascended into heaven, and sitteth at the right hand of God the Father Almighty ; and from thence shall come

again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

*Ans.* All this I stedfastly believe.

*Ques.* Wilt thou be baptised in this faith?

*Ans.* That is my desire.

*Ques.* Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

*Ans.* I will endeavour so to do, God being my helper.

Then shall the priest say,

O merciful God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them*. Amen.

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. Amen.

that *they* may have power and to have victory, and to triumph, the devil, the world, and the Amen.

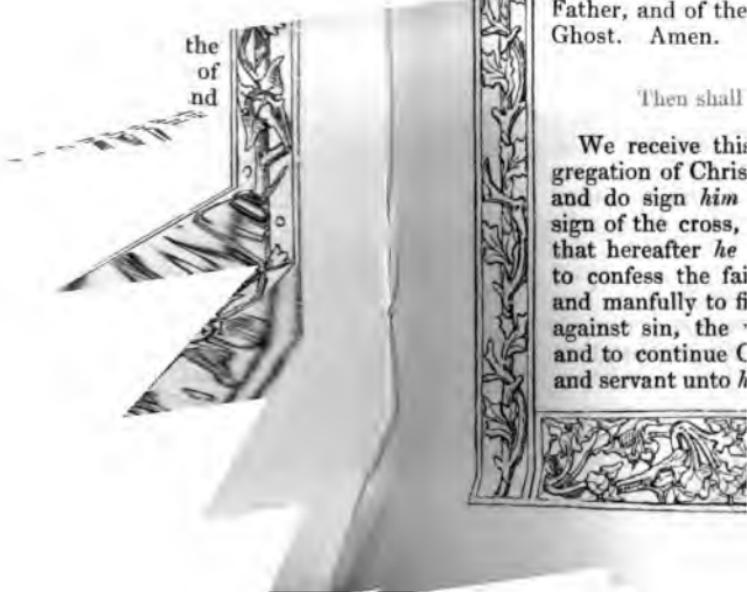
that *they*, being here dedicated by our office and ministry, may endued with heavenly virtues, lastingly rewarded, through Thy O blessed Lord God, who dost id govern all things, world with-  
I. Amen.

igthy, everliving God, whose most beloved Son Jesus Christ, for the ness of our sins, did shed out of ost precious side both water and and gave commandment to His es, that they should go teach all , and baptise them In the name Father, the Son, and the Holy ; regard, we beseech Thee, the ations of this congregation ; sanc- is water to the mystical washing of sin ; and grant that the *persons* be baptised therein may receive ness of Thy grace, and ever re- n the number of Thy faithful and

*N.* I baptise th  
Father, and of the  
Ghost. Amen.

Then shall

We receive thi  
gregation of Chris  
and do sign *him*  
sign of the cross,  
that hereafter *he*  
to confess the fai  
and manfully to fi  
against sin, the ,  
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and servant unto h



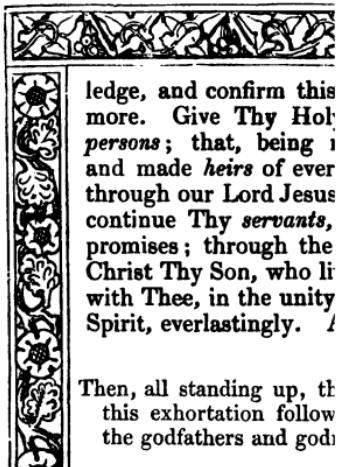
Then shall the priest say,

Seeing now, dearly beloved brethren,  
that *these persons* are regenerate, and  
grafted into the body of Christ's Church,  
let us give thanks unto Almighty God  
for these benefits, and with one accord  
make our prayers unto Him, that *they*  
may lead the rest of *their* life according  
to this beginning.

Then shall be said the Lord's Prayer, all  
kneeling.

Our Father, which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

We yield Thee humble thanks, O heavenly Father, that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee ; increase this know-  
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ledge, and confirm this  
more. Give Thy Hol-  
*persons*; that, being  
and made *heirs* of ever  
through our Lord Jesus  
continue Thy *servants*,  
promises; through the  
Christ Thy Son, who li-  
with Thee, in the unity  
Spirit, everlastingly. /

Then, all standing up, th  
this exhortation follow  
the godfathers and god

of our Saviour.

like unto Him ; that as He died, ... again for us ; so should we, who are baptised, die from sin, and rise again unto righteousness ; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

It is expedient that every person, thus baptised, should be confirmed (A) by the bi-

shop so soon after his baptism as conveniently may be; that so he may be admitted to the holy communion (B).

If any persons not baptised in their infancy shall be brought to be baptised before they come to years of discretion to answer for themselves: it may suffice to use the Office for Public Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism; only changing the word [*infant*] for [*child or person*] as occasion requireth.

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NOTE (A).

CONNEXION OF BAPTISM WITH CONFIRMATION.

The fathers everywhere impute unto confirmation that gift of grace of the Holy Ghost, not which maketh us first Christian men, but when we are made such, assisteth us in all virtue, armeth us against temptation and sin. For after baptism administered, "there followeth," saith Tertullian, "imposition of hands, with invocation and invitation of the Holy Ghost, which willingly cometh down from the Father, to rest upon the purified and blessed bodies, as it were, acknowledging the waters of baptism a fit seat." St. Cyprian, in a more particular manner, alluding to that effect of the Spirit which here especially was respected—"How great," saith he, "is that power and force wherewith the mind is here" (he meaneth in baptism) "enabled, being not only



~~DESTITUTE~~ that no stain or blemish of the enemy's ~~influence~~ remain, but over and besides," (namely, through prayer and imposition of hands,) "becometh yet greater, yet mightier in strength, so far as to reign with a kind of imperial dominion over the whole band of that roaming and spoiling adversary." As much is signified by Eusebius Emissenus, saying, "The Holy Ghost which descendeth with saving influence upon the waters of baptism doth there give that fulness which sufficeth for innocency, and afterwards exhibith in confirmation an augmentation of further grace." The fathers, therefore, being thus persuaded, held confirmation as an ordinance apostolic, always profitable in God's Church, although not always accompanied with equal largeness of those external effects which gave it countenance at the first.—HOOKE.

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NOTE (B).

CONNEXION OF BAPTISM WITH THE HOLY COMMUNION.

We receive Christ Jesus in baptism once, as the first beginner; in the eucharist often, as being by ~~the~~ the finisher of our life. By bap-



hereby gather that the participation of Christ, which properly belongeth to any one sacrament, is not otherwise to be obtained but by the sacrament whereunto it is proper. . . . The grace which we have by the holy eucharist, doth not begin but continue life. No man therefore receiveth this sacrament before baptism, because no dead thing is capable of nourishment. That which groweth must of necessity first live. If our bodies did not daily waste, food to restore them were a thing superfluous. And it may be that the grace of baptism would serve to eternal life, were it not that the state of our spiritual being is daily so much hindered and impaired after baptism. In that life therefore, where neither body nor soul can decay, our souls shall as little require this sacrament, as our bodies corporal nourishment. But as long as the days of our warfare last, during the time that we are both subject to diminution and capable of augmentation in grace, the words of our Lord and Saviour Christ will remain forcible : " Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you " (John vi. 53). Life being therefore proposed unto all men as their end, they who by baptism have laid the foundation and attained the first beginning of a new life, have here their nourishuent and food prescribed for continuance of life in them. Such as will live the life of God must eat the flesh and drink the blood of the Son of man ; because this is a part of that diet which if we want we cannot live. Whereas therefore in our infancy we are incorporated into Christ, and by baptism receive the grace of His Spirit without any sense or feeling of the gift which God bestoweth ; in the eucharist we so receive the gift of God, that we know by grace what the grace is which God giveth us ; the degrees of our own increase in holiness and virtue we see, and can judge of them ; we understand that the strength of our life,



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As he that sees a dark and shady grove  
Stays not, but looks beyond it on the sky;  
So when I view my sins, mine eyes remove  
More backward still, and to that water fly

Which is above the heavens, whose spring and vent  
Is in my dear Redeemer's pierced side.  
O blessed streams! either ye do prevent  
And stop our sins from growing thick and wide

Or else give tears to drown them as they grow.  
In you redemption measures all my time,  
And spreads the plaster equal to the crime.  
You taught the book of life my name; that so,

Whatever future sins should me miscall,  
Your first acquaintance might discredit all.

GEORGE HERBERT.

The Holy Spirit at baptism takes possession of us, and keeps possession till men grieve Him; then He forsakes us, and an evil spirit succeeds. By baptism we contract and oblige ourselves, all our life long, to complete and perfect the image of Jesus Christ in ourselves. The blessings and excellencies of baptism:—it separates us from Adam, and engrafts us into Christ; it is a resurrection from sin to grace; it discharges us from the debt owing to the justice of God, by our sins, now fully satisfied by faith in the suffering and death of Christ; it cancels the law of death and malediction which was against us. In baptism our sins died and were buried. But the seed and root remain in us:—these we are to mortify all our lives long.

B.F. WILSON.

Prayers and Meditations

FOR

BAPTISED PERSONS.

[ON THE ANNIVERSARY DAY OF OUR BAPTISM.]

1.

LORD, our heavenly Father, almighty and everlasting God, who of Thine infinite goodness towards me, when I was born in sin, and was no other than an heir of everlasting wrath, didst vouchsafe that I should, as upon this day, be born of water and the Holy Ghost, in the blessed laver of baptism, being thereby made a member of Christ, and an heir of eternal life; for this Thine inestimable favour, I do here gratefully commemorate this happy day: and in most hum-

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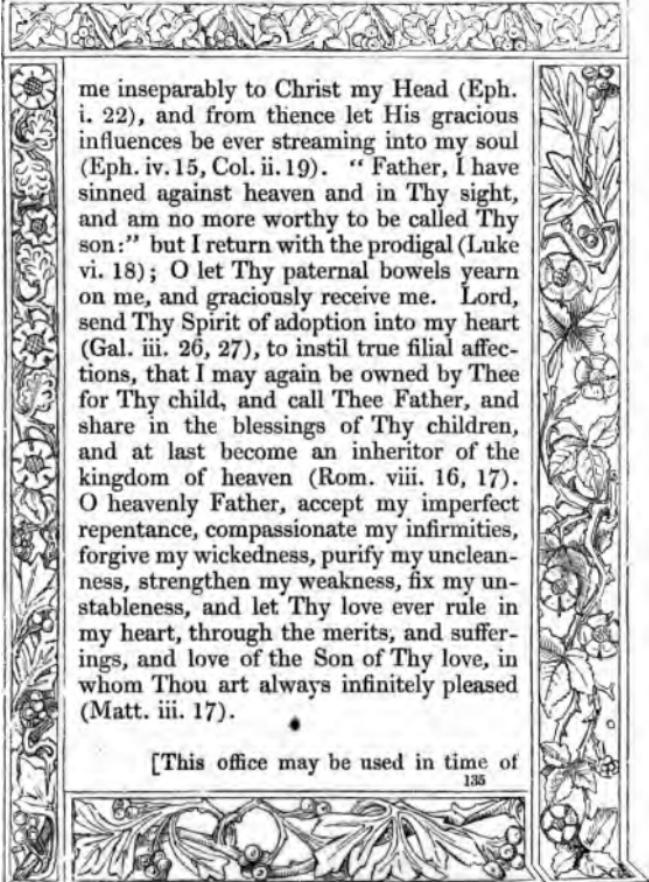
holy angels, with all the company of heaven, do renew that sacred vow, which was then made in my name, to forsake this wicked world, and to live as a Christian ought to do, in obedience to Thy holy will and commandments; most humbly beseeching Thee, of Thy great mercy, to pardon me all former breaches of my solemn promise, and to endue me with the assistance of Thy Holy Spirit, that henceforth I may walk in newness of life, worthy of that blessed estate whereunto Thou hast called me; and, keeping myself unspotted from the world, the flesh, and the devil, may daily die unto sin, for which cause I was baptised into the death of Christ; and as I have had my part this day in the first regene-

2.

O holy and eternal Jesus, who in Thine own person wert pleased to sanctify the waters of baptism, and, by Thy institution and commandment, didst make them effectual to excellent purposes of grace and remedy; be pleased to verify the holy effects of baptism to me and all Thy servants whose names are dedicated to Thee in an early and timely presentation, and enable us with Thy grace to verify all our promises by which we were bound then, when Thou didst first make us Thy own portion and relatives in the consummation of a holy covenant. O be pleased to pardon all those interruptions of that state of favour in which Thou didst plant us by Thy grace, and admit us by the gates of baptism: and let that Spirit, which moved upon those holy waters, never be absent from us, but call upon us, and invite us, by a perpetual argument, and daily solicitations and inducements to holiness; that we never return to the filthiness of sin, but by the answer of a good conscience, may please Thee,

Father (Eph. i. 3, 1 Pet. i. 3), who out of mere compassion to my soul hast called me to this state of salvation, through Jesus Christ our Lord.

Glory be to Thee, O Lord, who hast indulged me this opportunity of repentance ; glory be to Thee, who hast wrought in me this will to renew my baptismal vow. O my God, I humbly, I earnestly pray unto Thee to give me continual supplies of Thy grace, that I may continue in Thy love unto my life's end, that being " faithful to death," I may receive " the crown of life" (Rev. ii. 10). O Lord God, " I have sworn" (Ps. cxix. 106), " and I will perform it, that I will keep Thy righteous judgments." My heart is empty and disengaged, and longs for Thee ; my heart is entirely devoted to Thee : enter, O my God ; possess it with Thy gracious presence, and fill it with Thy love. Lord, for Thy tender mercies' sake, restore me to Thy favour ; to all the graces and privileges of my baptism, of which I have been spoiled by my sins. Lord, make me a living member of Thy Church, the mystical Body of Thy Son (1 Cor. xii. 13, 27). O my God, unite



me inseparably to Christ my Head (Eph. i. 22), and from thence let His gracious influences be ever streaming into my soul (Eph. iv. 15, Col. ii. 19). "Father, I have sinned against heaven and in Thy sight, and am no more worthy to be called Thy son:" but I return with the prodigal (Luke vi. 18); O let Thy paternal bowels yearn on me, and graciously receive me. Lord, send Thy Spirit of adoption into my heart (Gal. iii. 26, 27), to instil true filial affections, that I may again be owned by Thee for Thy child, and call Thee Father, and share in the blessings of Thy children, and at last become an inheritor of the kingdom of heaven (Rom. viii. 16, 17). O heavenly Father, accept my imperfect repentance, compassionate my infirmities, forgive my wickedness, purify my uncleanness, strengthen my weakness, fix my unstableness, and let Thy love ever rule in my heart, through the merits, and sufferings, and love of the Son of Thy love, in whom Thou art always infinitely pleased (Matt. iii. 17).

[This office may be used in time of

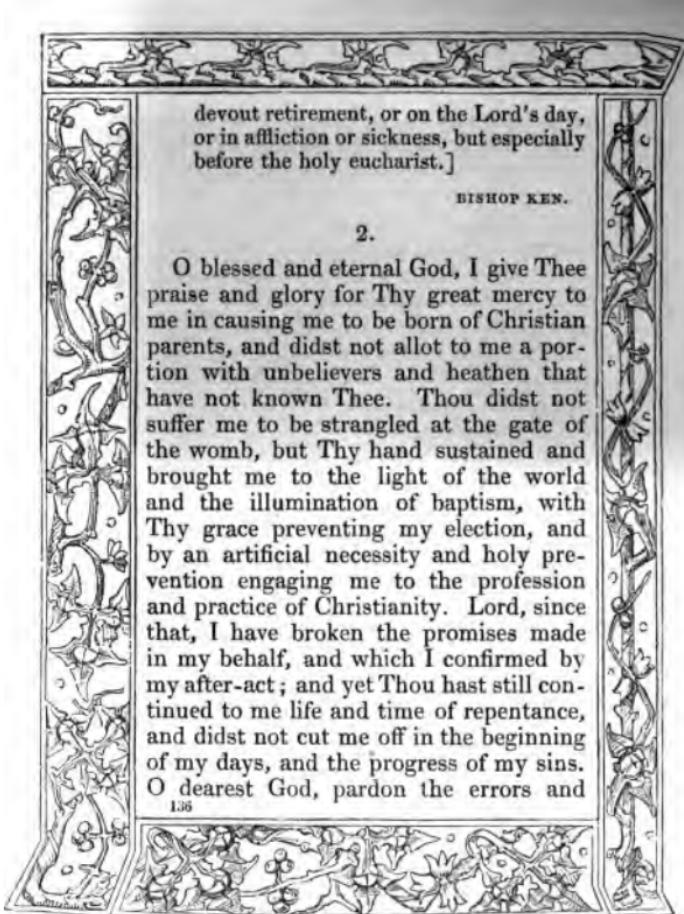
devout retirement, or on the Lord's day,  
or in affliction or sickness, but especially  
before the holy eucharist.]

BISHOP KEN.

2.

O blessed and eternal God, I give Thee  
praise and glory for Thy great mercy to  
me in causing me to be born of Christian  
parents, and didst not allot to me a por-  
tion with unbelievers and heathen that  
have not known Thee. Thou didst not  
suffer me to be strangled at the gate of  
the womb, but Thy hand sustained and  
brought me to the light of the world  
and the illumination of baptism, with  
Thy grace preventing my election, and  
by an artificial necessity and holy pre-  
vention engaging me to the profession  
and practice of Christianity. Lord, since  
that, I have broken the promises made  
in my behalf, and which I confirmed by  
my after-act; and yet Thou hast still con-  
tinued to me life and time of repentance,  
and didst not cut me off in the beginning  
of my days, and the progress of my sins.  
O dearest God, pardon the errors and

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ignorances, the vices and vanities, of my youth, and the faults of my more forward years, and let me never more stain the whiteness of my baptismal robe: and now that by Thy grace I still persist in the purposes of obedience, and do give up my name to Christ, and glory to be a disciple of Thy institution and a servant of Jesus, let me never fail of Thy grace; let no root of bitterness spring up and disorder my purposes and defile my spirit. O let my years be so many degrees of nearer approach to Thee; and forsake me not, O God, in my old age, when I am grey-headed; and when my strength faileth me, be Thou my strength and my guide unto death, that I may reckon my years, and apply my heart unto wisdom; and at last, after the spending a holy and a blessed life, I may be brought to a glorious eternity, through Jesus Christ our Lord. Amen.

BP. J. TAYLOR.

3.

O most merciful God, who, according to the multitude of Thy mercies, dost so

put away the sins of those who truly repent, that Thou rememberest them no more; open Thine eye of mercy upon me Thy servant, who most earnestly desires pardon and forgiveness. Renew in me, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by my own carnal will and frailness; preserve and continue me in the unity of the Church; consider my contrition; accept my tears. And forasmuch as I put my whole trust only in Thy mercy, impute not unto me my former sins, but strengthen me with Thy blessed Spirit; and when Thou art pleased to take me hence, take me unto Thy favour, through the merits of Thy dearly beloved Son, Jesus Christ our Lord. Amen.

PRAYER-BOOK.

AN ACT OF THANKSGIVING FOR OUR  
BAPTISM.

The outward sign. GLORY be to Thee, Thou lover of souls: it was by thy preventing love that I was baptised with the out-

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ward sign, water, "in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19); that I should believe in the most Holy Trinity; that I should entirely live devoted to the three most adorable Persons; that I should wholly depend on their gracious assistances, and that it should be my chief care to love and glorify that triune love, the Author of my salvation.

The invisible grace. Glory be to Thee, O Jesu, who by water, that washes away the filth of the body (Ezek. xxxvi. 25), dost represent to my faith Thy "invisible grace in baptism," which spiritually washes and cleanses the soul.

Glory be to Thee, O blessed Lord, who in baptism savest us, not by the outward washing, but by the inward purifying grace, accompanied with a sincere vow and stipulation of a good conscience towards God (1 Pet. iii. 21); by which Thy propitious love brought me into Thy Church, the spiritual ark, to save me from perishing in the deluge of sin, which overwhelms the generality of the world: and therefore all love, all glory be to Thee.

Glory be to Thee, O all-powerful Love, by whose " invisible grace" we in baptism die to sin (Rom. vi. 3, 4), to all carnal affections, renouncing and detesting them all, and resolving to take no more pleasure in them than dead persons do in the comforts of life. O may I ever thus die to sin !

Glory be to Thee, O Jesu, who from " our death to sin" in our baptism dost raise us to a new life, and dost breathe into us the breath of love ; it is in this " layer of regeneration" (Tit. iii. 5) we are born again by water (John iii. 5) and the Spirit, by " a new birth unto righteousness :" that as the natural birth propagated sin, our spiritual birth should propagate grace : for which all love, all glory be to Thee.

Glory be to Thee, O most indulgent Love, who in our baptism dost give us the Holy Spirit of love, to be the principle of a new life and of love in us, to infuse into our souls a supernatural, habitual grace, and ability to obey and love Thee : for which all love, all glory be to Thee.

Glory be to Thee, O compassionate Love, who, when we were conceived and "born in sin" (Ps. li. 5) of sinful parents; when we sprang from a root wholly corrupt, and were "all children of wrath" (Eph. ii. 1), hast in our baptism "made us children" of Thy own heavenly Father by adoption and "grace" (Rom. viii. 15); when we were heirs of hell, hast made us heirs of heaven, even joint-heirs with Thy own self, of Thy own glory: for which, with all the powers of my soul, I adore and love Thee.

I know, O dearest Lord, that  
Conditions re-  
quired.  
1. Repentance. I am Thine no longer than I  
love Thee; I can no longer feel  
the saving efficacy of my baptism than I  
am faithful to my vow I there made; no  
longer than I am a penitent, no longer  
am I a Christian; if "I name the name  
of Christ, I am to depart from iniquity"  
(2 Tim. ii. 19). O do Thou give me the  
grace of true repentance for all my sins,  
for my original impurity, and for all my  
actual transgressions, that I may abhor  
and forsake them all: wound my soul  
with a most affectionate sorrow for all the

injuries, and affronts, and dishonours, I have offered to infinite love.

Glory be to Thee, O most liberal  
2. **Faith.** Jesu, for all those exceeding great and precious " promises" (2 Pet. i. 4) of pardon, and grace, and glory, which Thou hast made to us Christians in the Sacrament of Baptism : O may I ever steadfastly believe ; O may I ever passionately love ; may I ever firmly rely on Thy superabundant love in all these promises : for which I will ever adore and love Thee.

Glory be to Thee, O sweetest Love, who in my infancy didst admit me to holy baptism ; who by Thy preventing grace, when I was a little child, didst receive me into the evangelical covenant, didst take me up into the arms of Thy mercy and bless me (Mark x. 16). Glory be to Thee, who didst early dedicate me to Thyself, to prepossess me by Thy love before the world should sere and defile me.

Ah, gracious Lord, how long, how often have I polluted myself by my sins ! But I repent and deplore all those pollutions, and I consecrate myself to Thee again ; O Thou most reconcilable Love,

pardon and accept me, and restore me to  
Thy love : O let the intenseness of my  
future love, not only love for the time to  
come, but retrieve all the love I have lost.

Sureties.      Glory be to Thee, O tenderest  
Jesu, who, when by reason of my  
infancy I could not promise to repent and  
believe for myself, didst mercifully accept  
of my sureties, who promised both for  
me ; as Thou didst accept for good to the  
paralytic (Mark ii. 5) the charitable in-  
tentions of those that brought him to  
Thee, and of the faith of the woman of  
Canaan (Matt. xv. 22) for the cure of her  
daughter : for which merciful acceptance  
all love, all glory be to Thee.

O my God, my Lord, the promise which  
was made by my sureties for me, I ac-  
knowledge that, as soon as I came to a  
competent age, I was bound myself to  
perform, and I own and renew my obli-  
gation : I promise, O my Lord, with all  
the force of my soul to love Thee ; O do  
Thou ever keep me true to my promise,  
since Thou art ever unalterably true to  
Thine : for which I will ever adore and  
love Thee.

PROFESSION OF OUR SINCERE PURPOSE TO  
LIVE ANSWERABLY TO OUR BAPTISMAL  
VOW.

O HOLY and eternal Lord God, who keepest covenant and mercy for them that love Thee and keep Thy commandments; I heartily thank Thy Divine Majesty for admitting me by baptism into that covenant of grace, which entitles me, through Thy mercy in Christ Jesus our Lord, to such glorious privileges: and I solemnly purpose, with Thy grace and assistance, to perform the vows then made in my behalf; and which I have so often renewed and ratified with mine own mouth at Thy holy table.

I seriously resolve, to the utmost of the power Thou givest me, to avoid all sin, and to resist all the temptations of the devil, the world, and the flesh: I do unfeignedly believe, and will by Thy help continue in the belief of, all the articles of the Christian faith: and I steadfastly purpose, through the help of Thy grace, to keep Thy holy will and commandments in all sincerity and godly

simplicity of heart; and to walk in the same all the days of my life.

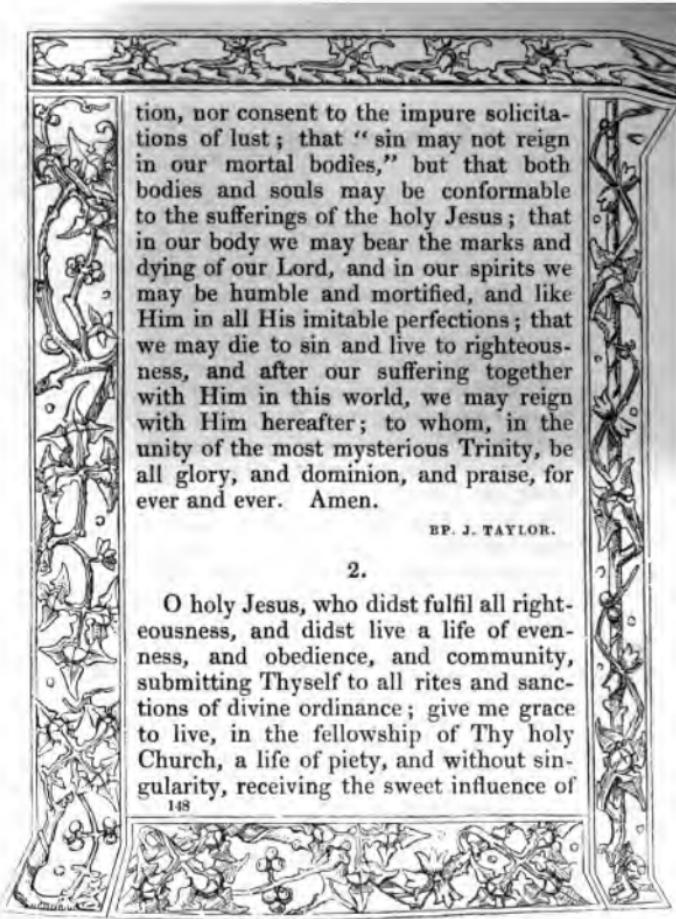
HELE.

My godfathers and godmothers did promise in my name at my baptism that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh.

1.

O dearest God, who hast framed man of soul and body, and fitted him with faculties and proportionable instruments to serve Thee according to all our capacities; let Thy Holy Spirit rule and sanctify every power and member, both of soul and body, that they may make that beauteous order, which, in our creation, Thou didst intend, and to which Thou dost restore Thy people in the renovation of grace; that our affections may be guided by reason, our understanding may be enlightened by Thy word, and then may guide and persuade our will; that we suffer no violent transports of passions, nor be overcome by a tempta-

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tion, nor consent to the impure solicitations of lust ; that "sin may not reign in our mortal bodies," but that both bodies and souls may be conformable to the sufferings of the holy Jesus ; that in our body we may bear the marks and dying of our Lord, and in our spirits we may be humble and mortified, and like Him in all His imitable perfections ; that we may die to sin and live to righteousness, and after our suffering together with Him in this world, we may reign with Him hereafter ; to whom, in the unity of the most mysterious Trinity, be all glory, and dominion, and praise, for ever and ever. Amen.

BP. J. TAYLOR.

2.

O holy Jesus, who didst fulfil all righteousness, and didst live a life of evenness, and obedience, and community, submitting Thyself to all rites and sanctions of divine ordinance ; give me grace to live, in the fellowship of Thy holy Church, a life of piety, and without singularity, receiving the sweet influence of

Thy sacraments and rites, and living in the purities and innocencies of my first sanctification. I adore Thy goodness infinite, that Thou hast been pleased to wash my soul in the laver of regeneration, that Thou hast consigned me to the participation of Thy favours by the Holy Eucharist. Let me not return to the infirmities of the old man, whom Thou hast crucified on Thy cross, and who was buried with Thee in baptism; nor renew the crimes of my sinful years, which were so many recessions from baptismal purities: but let me ever receive the emissions of Thy divine Spirit, and be a Son of God, a partner of Thine immortal inheritance; and when Thou seest it needful, I may receive testimony from heaven, that I am Thy servant and child. And grant that I may so walk, that I neither disrepute the honour of the Christian institution, nor stain the whiteness of that innocence which Thou didst invest my soul withal when I put on the baptismal robe, nor break my holy vow, nor lose my right of inheritance, which Thou hast given me by pro-

mise and grace ; but that Thou mayest love me with the love of a father, and a brother, and a husband, and a lord, and that I may serve Thee in the communion of saints, in the reception of sacraments, in the action of a holy life, and in a never-failing love, or uninterrupted devotion ; to the glory of Thy name, and the promotion of all those ends of religion which Thou hast designed in the excellent economy of Christianity. Grant this, holy Jesus, for Thy mercy's sake, and for the honour of Thy name, which is and shall be adored for ever and ever. Amen.

BP. J. TAYLOR.

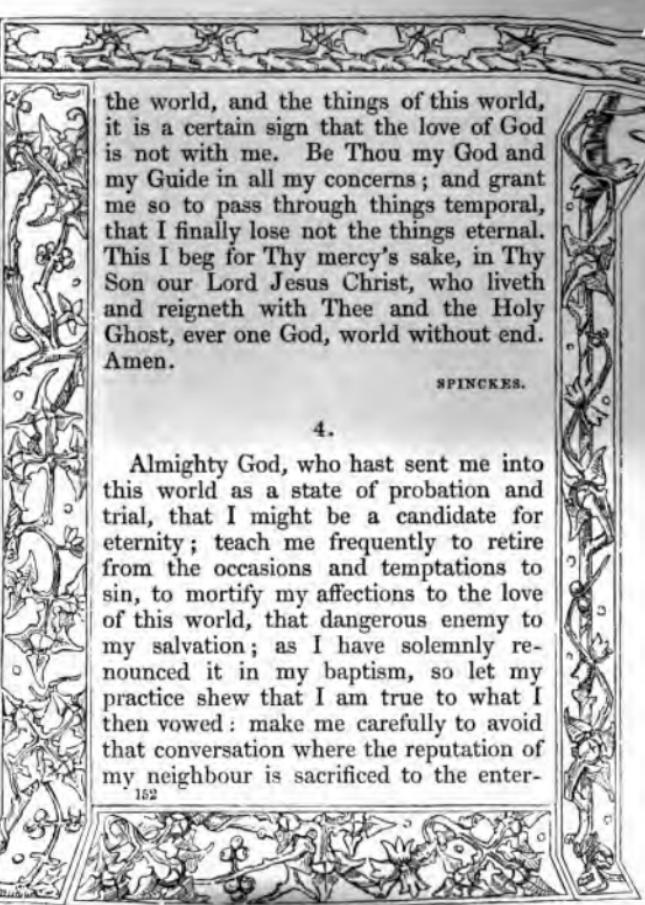
3.

Thou, O Lord, art the Father of mercies, and the Author of all the blessings I am now, or have at any time been, partaker of ; O let me never have cause to repent that Thou hast bestowed them upon me ! Vouchsafe me such a right notion and esteem of all earthly privileges and enjoyments, that I may never be brought under the power of any of them ;

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but may constantly use that portion of them Thou conferrest upon me with temperance, sobriety, and chastity, for the time they are committed to me ; and with a ready disposition of mind to part with them whosoever Thou shalt see fit to strip me, either of the whole, or any part of them ; and with such heavenly-mindedness, and an eye so immovably fixed on the inconceivable rewards of the other world, that I may never dare to set these in competition with them. Incline my heart to a constant solicitude for another life, and a care to lay up to myself a treasure in heaven, by a good improvement of whatever I enjoy here below. Grant that I may never be high-minded, nor trust in uncertain riches, but in Thee the living God, who givest us all things richly to enjoy ; that I may be rich in good works, ready to distribute, willing to communicate, and so may lay up to myself a good foundation against the time to come, that I may lay hold on eternal life. Make me truly sensible how impossible it is to serve both God and mammon : and that if I immoderately love



the world, and the things of this world, it is a certain sign that the love of God is not with me. Be Thou my God and my Guide in all my concerns ; and grant me so to pass through things temporal, that I finally lose not the things eternal. This I beg for Thy mercy's sake, in Thy Son our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

SPINCKES.

4.

Almighty God, who hast sent me into this world as a state of probation and trial, that I might be a candidate for eternity ; teach me frequently to retire from the occasions and temptations to sin, to mortify my affections to the love of this world, that dangerous enemy to my salvation ; as I have solemnly renounced it in my baptism, so let my practice shew that I am true to what I then vowed : make me carefully to avoid that conversation where the reputation of my neighbour is sacrificed to the enter-

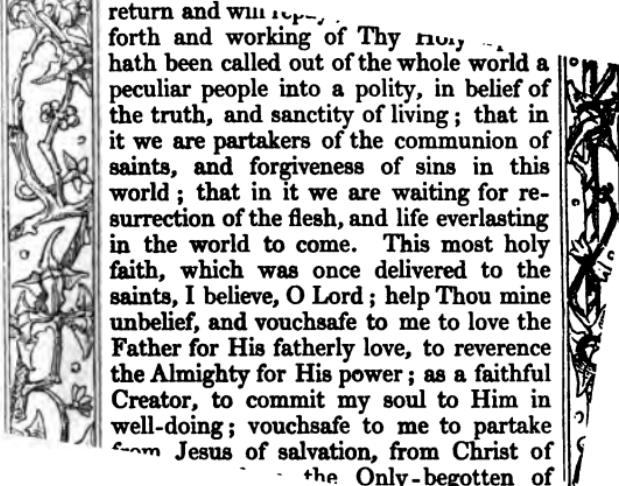
tainment of the company ; where revenge is espoused as a principle of honour, and honesty esteemed weakness ; where pride, and vanity, and sinful pleasures, chiefly reign ; where piety and devotion insensibly lose their strength and vigour ; where religion is counted a cheat, and fools make a mock at sin : defend me, O God, from this infectious air, so apt to poison and corrupt the best principles ; where it is so difficult to preserve my innocence, or to recover Thy favour by repentance. Grant this, O Lord, for Jesus Christ His sake. Amen.

ROBERT NELSON.

They did promise in my name that  
I should believe all the articles of the  
Christian faith.

I believe, O Lord, in Thee, Father, Word, Spirit, one God ; that by Thy fatherly love and power all things were created ; that by Thy goodness and love to man all things have been begun anew in Thy Word ; who for us men, and for our salvation, was made flesh, was conceived and born, suffered and was cruci-

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return and will ever forth and working of Thy grace,  
hath been called out of the whole world a  
peculiar people into a polity, in belief of  
the truth, and sanctity of living ; that in  
it we are partakers of the communion of  
saints, and forgiveness of sins in this  
world ; that in it we are waiting for re-  
surrection of the flesh, and life everlasting  
in the world to come. This most holy  
faith, which was once delivered to the  
saints, I believe, O Lord ; help Thou mine  
unbelief, and vouchsafe to me to love the  
Father for His fatherly love, to reverence  
the Almighty for His power ; as a faithful  
Creator, to commit my soul to Him in  
well-doing ; vouchsafe to me to partake  
of Jesus of salvation, from Christ of  
the Only-begotten of

in good works, for His descent to meditate upon hell, for His resurrection upon newness of life, for His ascension to mind things above, for His sitting on high to mind the good on His right, for His return to fear His second appearance, for judgment to judge myself ere I be judged. From the Spirit vouchsafe me the breath of salutary grace. In the holy Catholic Church to have my own calling, and holiness, and portion, and a fellowship of her sacred rites and prayers, fastings and groans, vigils, tears, and sufferings, for assurance of remission of sins, for hope of resurrection, and translation to eternal life. Amen.

BP. ANDREWS.

They did promise, in my name, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

1.

Remove from me, O Lord—

1. All iniquity and profaneness, superstition and hypocrisy.
2. Idols and idolatry.

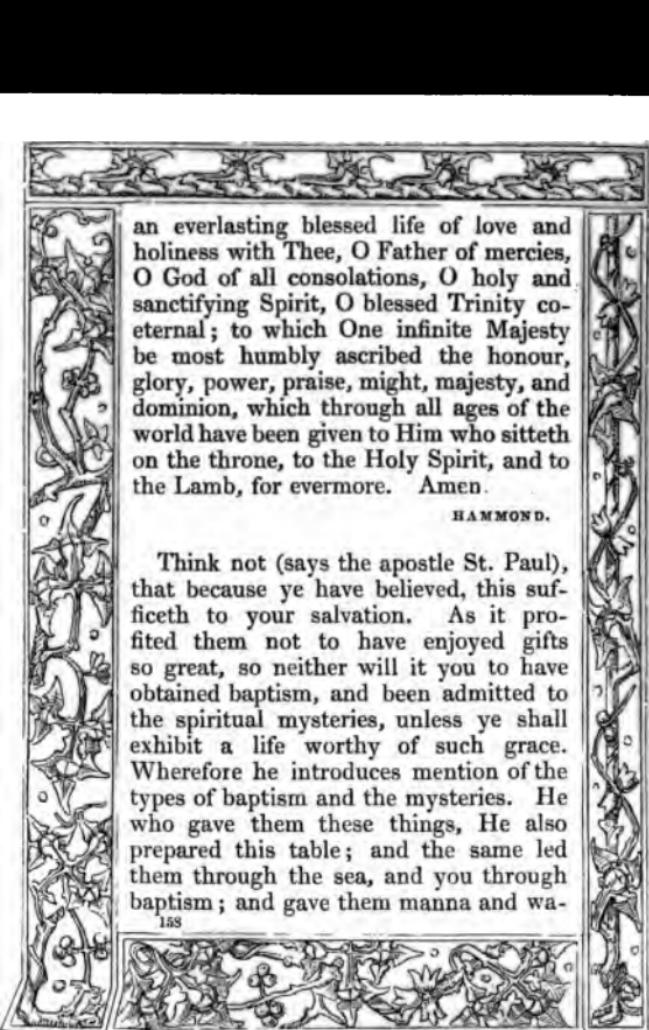
Rash oath and curse.  
Neglect or indecency of worship.  
Haughtiness and recklessness.  
Wrath and strife.  
Passion and corruption.  
Indolence and fraud.  
Lying and injuriousness.  
. Every evil notion, every impure  
thought, every base desire, every  
unseemly thought.  
to me, O Lord—  
. To be religious and pious.  
. To worship and serve.  
. To bless and swear truly.  
. To confess meetly in the congrega-  
tion.  
. Affection and obedience.  
. Patience and good temper.  
. Purity and soberness.  
. Contentedness and goodness.  
. Truth and incorruptness.  
. Good thoughts, perseverance to  
the end.

BP. ANDREWS.

2.

Holy Jesu, who camest down from

heaven, and wast pleased to pay that dear ransom on the cross for us, that Thou mightest redeem us from all iniquity, and purify unto Thyself a peculiar people zealous of good works; I beseech Thee to write Thy law in my heart, that most excellent divine law of Thine, that I may see it and do it; that I may know Thee and the power of Thy resurrection, and express it in turning from all my iniquities; that I may no longer flatter myself with a formal, external serving of Thee, with being a hearer of Thy word, a partaker of Thy sacraments, and a professor of Thy truth, or a knower of Thy will, but may labour to join to these a uniform, faithful obedience to Thy holy Gospel, a ready, cheerful subjection to Thy kingdom; that Thou mayest rule and reign in my heart by faith, and that I, being dead unto sin and living unto righteousness, may grow in grace and in the practical knowledge of Thee, our Lord and Saviour; and persevering unto the last, may attain the reward of my faith and the fruit of my labours, the perfection of my charity and the crown of my hope,—



an everlasting blessed life of love and holiness with Thee, O Father of mercies, O God of all consolations, O holy and sanctifying Spirit, O blessed Trinity co-eternal; to which One infinite Majesty be most humbly ascribed the honour, glory, power, praise, might, majesty, and dominion, which through all ages of the world have been given to Him who sitteth on the throne, to the Holy Spirit, and to the Lamb, for evermore. Amen.

HAMMOND.

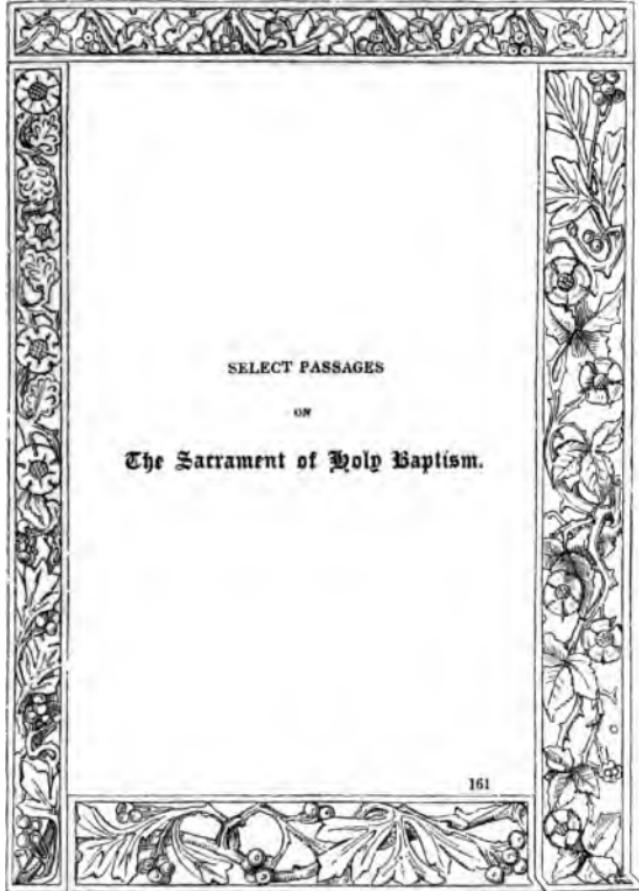
Think not (says the apostle St. Paul), that because ye have believed, this sufficeth to your salvation. As it profited them not to have enjoyed gifts so great, so neither will it you to have obtained baptism, and been admitted to the spiritual mysteries, unless ye shall exhibit a life worthy of such grace. Wherefore he introduces mention of the types of baptism and the mysteries. He who gave them these things, He also prepared this table; and the same led them through the sea, and you through baptism; and gave them manna and wa-

ter, thee the body and blood. Such were His gifts ; but did He spare them shewing themselves unworthy ? Yea, though He so honoured them, it profited them nothing, but the most perished. And yet they were numberless; but their number availed nothing; and all these were proofs of love ; but neither did this profit them, since they shewed not the proofs of love. For since the many disbelieve what we are told of hell, as not being present nor visible, he shews from actual facts that God punishes sinners, though He have heaped on them countless benefits. If ye will not believe the things to come, he would say, yet surely ye will not disbelieve the past. Consider, then, what He bestowed upon them. He freed them from Egypt and its bondage ; subdued the sea ; from heaven, sent down manna ; from beneath, sent up strange and marvellous fountains of water. He was with them every where, doing wonders, and walling them in on all sides ; and yet since they yielded nothing worthy of His gift, He spared them not, but destroyed them all. And all this is for

thee;—for as the gifts were types, so also are the punishments types; and as baptism and the table were foreshadowed, so also, by what subsequently happened, was it for our sakes proclaimed, that they who are unworthy of this gift shall be punished; that we may, by those examples, be brought to a better mind. For, as in the benefits, the types preceded, the truth followed, so also shall it follow in the vengeance. See how he shews that not only shall they be punished, but even more than those former; for if the one be a type, the other the reality, it must needs be that the vengeance shall greatly exceed, as well as the gifts.

ST. CHRYSOSTOM.

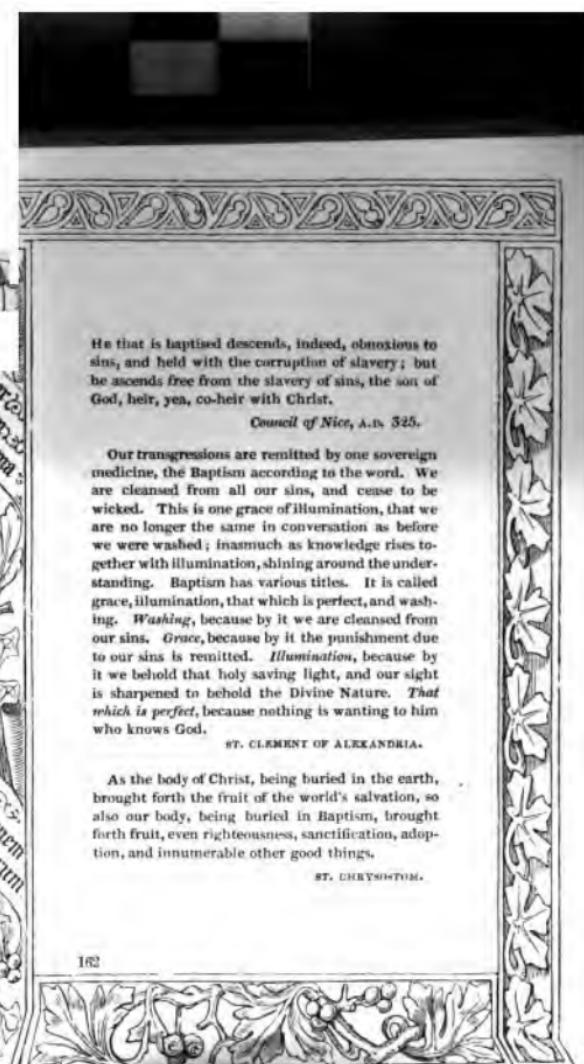




SELECT PASSAGES

ON

The Sacrament of Holy Baptism.



He that is baptised descends, indeed, obnoxious to sins, and held with the corruption of slavery; but he ascends free from the slavery of sins, the son of God, heir, yea, co-heir with Christ.

*Council of Nice, A.D. 325.*

Our transgressions are remitted by one sovereign medicine, the Baptism according to the word. We are cleansed from all our sins, and cease to be wicked. This is one grace of illumination, that we are no longer the same in conversation as before we were washed; inasmuch as knowledge rises together with illumination, shining around the understanding. Baptism has various titles. It is called grace, illumination, that which is perfect, and washing. *Washing*, because by it we are cleansed from our sins. *Grace*, because by it the punishment due to our sins is remitted. *Illumination*, because by it we behold that holy saving light, and our sight is sharpened to behold the Divine Nature. *That which is perfect*, because nothing is wanting to him who knows God.

*ST. CLEMENT OF ALEXANDRIA.*

As the body of Christ, being buried in the earth, brought forth the fruit of the world's salvation, so also our body, being buried in Baptism, brought forth fruit, even righteousness, sanctification, adoption, and innumerable other good things.

*ST. CHRYSTOTHIM.*

Select Passages

ON THE

DOCTRINE OF BAPTISM.

I.

ST. CHRYSOSTOM.

**T**is necessary to tell you what baptism is, and wherefore it has been introduced into our life, and what benefits it conveys to us: but let us first discourse on the titles of this mystic cleansing; for it has not one name only, but many and various ones. This cleansing is called the washing of regeneration: "He hath saved us by the washing of regeneration and renewing of the Holy Ghost." It is also called illumination, as St. Paul

once again hath done: "Call to remembrance the former times, in which, after ye were illuminated, ye endured a great fight of afflictions." And, once more: "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, if they shall fall away, to renew them again unto repentance." And it is called baptism: "For as many of you as have been baptised into Christ have put on Christ." It is called a burial: for "ye are buried," he says, "with Him in baptism unto death." It is called circumcision: "In whom ye are circumcised with the circumcision made without hands, in the putting off the body of the sins of the flesh." It is called a cross: for "our old man is crucified with Him, that the body of sin might be destroyed." It is possible, too, to call it by many other names; but that we may not take up the whole time with the titles of the grace, let us go back to the first of them, and finish the discourse by expounding the signification of that.

But first let us draw our instructions from things some way back. There is

the common washing of all men in the baths, which takes away the filth of the body ; and there is the washing of the Jews, of more dignity than the last named, but far inferior to that of grace ; and this, indeed, washes off bodily filth, and not bodily only, but that which is felt as defilement by the feeble conscience. For there are many things which are not unclean in reality, but become so from the feebleness of the conscience. And just as in the case of children, masks and the like, while not terrible in their own nature, seem terrible by reason of the weakness of the children's nature, so with those things to which I refer. Contact, for example, with dead bodies is not unclean in reality ; but when it occurs to one of a feeble conscience, it makes him unclean. For that the thing is not unclean in reality, Moses, the very legislator on such points, hath made manifest, carrying with him the dead body of Joseph, and remaining clean. Wherefore Paul, discoursing on this sort of uncleanness that is not such in reality, but is made so by the infirmity of the conscience, thus speaks : “ There

is nothing unclean of itself ; but to him that esteemeth any thing to be unclean, to him it is unclean." Do you see that the uncleanness is not in the nature of the thing, but in the infirmity of the mind ? And again : " All things, indeed, are pure, but it is evil for that man who eateth with offence." There lies the cause of the uncleanness.

Such defilement did the Jewish washing cleanse ; but that of grace not such, but the real uncleanness which greatly defiles both soul and body : for it makes unclean not the touchers of dead bodies, but of dead works. For though a man have been a fornicator or idolater, though he hath done deeds be they ever so dreadful, though he should have combined all human wickedness,—descending into the pool (*κολυμβήθρα*) of waters, he comes up from the divine streams purer than the sunbeams. And that you may not think this empty rhetoric, hear St. Paul speaking of the power of the laver : " Be not deceived ; neither idolaters, nor fornicators, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

And what is this to the purpose? saith some one: shew what is asked; which is, if the power of the laver cleanses all these things. Hear, then, the sequel. " And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of our Lord Jesus Christ, and in the Spirit of our God." We, indeed, undertook to shew you that those who come to the washing are cleansed from all uncleanness; but the word hath shewn more; it hath shewn them not only made clean, but holy and righteous; for it did not say only " ye are washed," but also " ye are sanctified," and " ye are justified." What can be more marvellous than this, that righteousness should be engendered without labour, and sweat, and good works? for such is the graciousness of the divine gift, it justifies us without works. For if the emperor's epistle in a few words discharges men from unnumbered accusations, and promotes

others to the highest honours, much more shall the Holy Spirit of God, who is almighty, free us from all sin, and impart unto us abundant righteousness, and fill us with much boldness. And as a spark falling into the gulf of ocean would be straightway extinguished, or would disappear, being submerged in the multitude of waters ; so, also, faster and more easily than that spark, all human iniquity, when it falls into the pool of divine streams, is submerged and disappears.

FROM THE SAME.

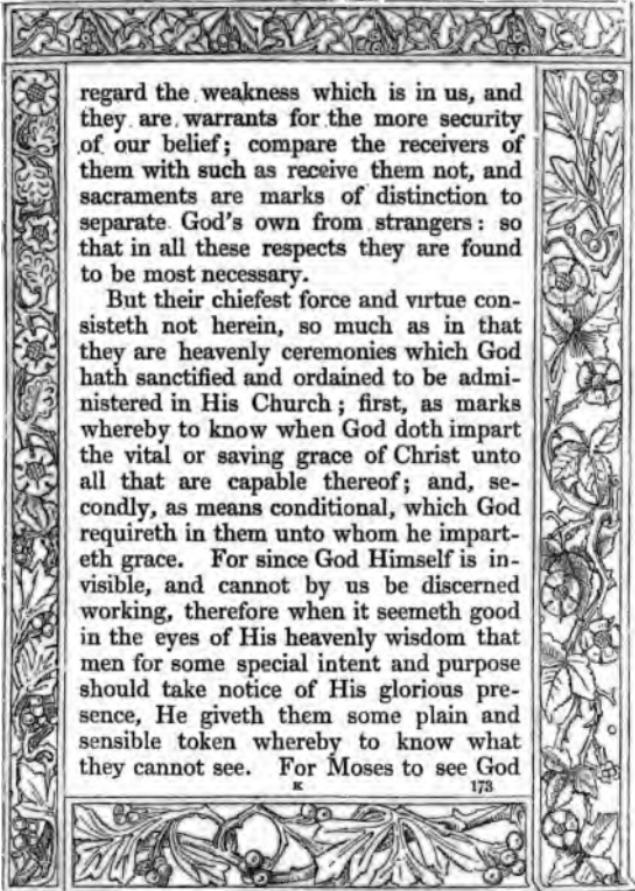
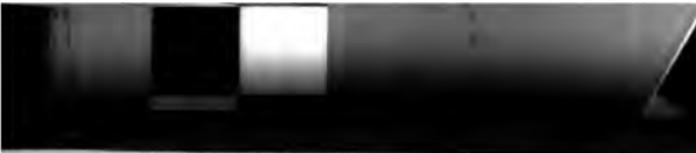
[ON ROM. VI.]

It is not here, as in the other epistles, which St. Paul divides into two, appropriating the first part to doctrine, the latter to moral instruction ; but he here throughout mingles the two. He saith here, then, that there are two puttings to death, and two deaths ; that the one was wrought by Christ, in baptism ; but that the other must take place

through our subsequent diligence. For that our former sins were buried, was of His gift; but that we, after baptism, should remain dead to sin, must be the work of our diligence, although here also our very chief and great support comes from God. For baptism not only availleth to efface our former offences, but secures us also against future. Seest thou how he animated his hearer, taking him at once to his Lord, and striving to shew him how like he has been made to Him? He saith not also, if we have been made partakers of the likeness of His death, but, if we have been planted; hinting, by the name planting, at the fruit derived to us therefrom. For, as His body, buried in the earth, bore for fruit the salvation of the world; so ours, also, buried in baptism, bore fruit—righteousness, sanctification, adoption, unnumbered blessings; and, last of all, shall bear that of the resurrection. Since, then, we were buried in water, He in the earth, and we in respect to sin, He in regard to the body; therefore he saith not planted with Him in death, but in the likeness of death

plication any thing we have to learn, if all the benefit we reap by sacraments be instruction, they which at all times have opportunity of using the better mean to that purpose will surely hold the worse in less estimation. And unto infants, which are not capable of instruction, who would not think it a mere superfluity that any sacrament is administered, if to administer the sacraments be but to teach receivers what God doth for them? There is of sacraments therefore undoubtedly some other more excellent and heavenly use.

Let respect be had to the duty which every communicant doth undertake, and we may well determine concerning the use of sacraments, that they serve as bonds of obedience to God, strict obligations to the mutual exercise of Christian charity, provocations to godliness, preservations from sin, memorials of the principal benefits of Christ; respect the time of their institution, and it thereby appeareth that God hath annexed them for ever unto the new testament, as other rites were before with the old;



regard the weakness which is in us, and they are warrants for the more security of our belief; compare the receivers of them with such as receive them not, and sacraments are marks of distinction to separate God's own from strangers: so that in all these respects they are found to be most necessary.

But their chiefest force and virtue consisteth not herein, so much as in that they are heavenly ceremonies which God hath sanctified and ordained to be administered in His Church; first, as marks whereby to know when God doth impart the vital or saving grace of Christ unto all that are capable thereof; and, secondly, as means conditional, which God requireth in them unto whom he imparteth grace. For since God Himself is invisible, and cannot by us be discerned working, therefore when it seemeth good in the eyes of His heavenly wisdom that men for some special intent and purpose should take notice of His glorious presence, He giveth them some plain and sensible token whereby to know what they cannot see. For Moses to see God



and live was impossible; yet Moses by fire knew where the glory of God extraordinarily was present (Exod. iii. 2). The angel by whom God endued the waters of the pool, called Bethesda, with supernatural virtue to heal, was not seen of any; yet the time of the angel's presence was known by the troubled motions of the waters themselves (John v. 4). The apostles by fiery tongues, which they saw, were admonished when the Spirit, which they could not behold, was upon them (Acts ii. 3). In like manner it is with us. Christ and His Holy Spirit, with all their blessed effects, though entering into the soul of man, we are not able to apprehend or express how, do notwithstanding give notice of the times when they use to make their access, because it pleaseth Almighty God to communicate by sensible means those blessings which are incomprehensible.

Seeing, therefore, that grace is a consequent of sacraments, a thing which accompanieth them as their end, a benefit which he that hath receiveth from God Himself, the Author of sacraments, and

not from any other natural or supernatural quality in them, it may be hereby both understood that sacraments are necessary; and that the manner of their necessity to life supernatural is not in all respects as food unto natural life, because they contain in themselves no vital force or efficacy; they are not physical but moral instruments of salvation; duties of service and worship; which unless we perform as the Author of grace requireth, they are unprofitable. For all receive not the grace of God which receive the sacraments of His grace. Neither is it ordinarily His will to bestow the grace of sacraments on any but by the sacraments; which grace also they that receive by sacraments or with sacraments, receive it from Him, and not from them. For of sacraments the very same is true which Solomon's wisdom observeth in the brazen serpent, "He that turned towards it was not healed by the thing he saw, but by Thee, O Saviour of all" (Wisd. vi. 7). This is therefore the necessity of sacraments. That saving grace which Christ originally is or hath for the general good

of His whole Church, by sacraments He severally deriveth into every member thereof.

Sacraments serve as the instruments of God to that end and purpose; moral instruments, the use whereof is in our own hands, the effect in His: for the use we have His express commandment; for the effect, His conditional promise. So that without our obedience to the one, there is of the other no apparent assurance; as contrariwise, where the signs and sacraments of His grace are either, through contempt, unreceived, or received with contempt, we are not to doubt but that they really give what they promise, and are what they signify. For we take not baptism nor the eucharist for bare resemblances or memorials of things absent, neither for naked signs and testimonies assuring us of grace received before; but, as they are indeed and in verity, for means effectual, whereby God, when we take the sacraments, delivereth into our hands that grace available unto eternal life, which grace the sacraments represent or signify.

The grace which is given with baptism doth so far forth depend on the very outward sacrament, that God will have it embraced, not only as a sign or token what we receive, but also as an instrument or mean whereby we receive grace; because baptism is a sacrament which God hath instituted in His Church, to the end that they which receive the same might thereby be incorporated into Christ, and so, through His most precious merit, obtain as well that saving grace of imputation which taketh away all former guiltiness, as also that infused divine virtue of the Holy Ghost which giveth to the powers of the soul their first disposition<sup>1</sup> towards newness of life.

<sup>1</sup> "The ancient moralists make a just and reasonable distinction between *faculties* or *dispositions*, and *habits*. Faculties or dispositions are potential principles of action, which must be elicited by education or opportunities, and formed into habits by use and exercise. Habits are the same principles in a state of activity, and of readiness and aptness for use."—Bp. BETHELL on *Baptismal Regeneration*, pp. 158, 118, edit. 3. Hooker uses the word *habit* in this sense afterwards—v. lxiv. 2: "Touching which difficulty, whether it may truly be said for infants at the time of their baptism that they do believe,



relying wholly upon  
that eternal election, which, no-  
standing, includeth a subordination of  
means, without which we are not actually  
brought to enjoy what God secretly did  
intend ; and therefore to build upon God's  
election, if we keep not ourselves to the  
way which He hath appointed for men to  
walk in, is but a self-deceiving vanity.  
When the apostle saw men called to the  
participation of Jesus Christ, after the  
Gospel of God embraced and the sacra-  
ment of life received, he feareth not then  
to put them in the number of elect saints  
(Eph. i. 1) ; he then accounteth ther  
delivered from death, and clean purge  
from all sin. Till then, notwithstanding

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"No's answer is yes - but with t

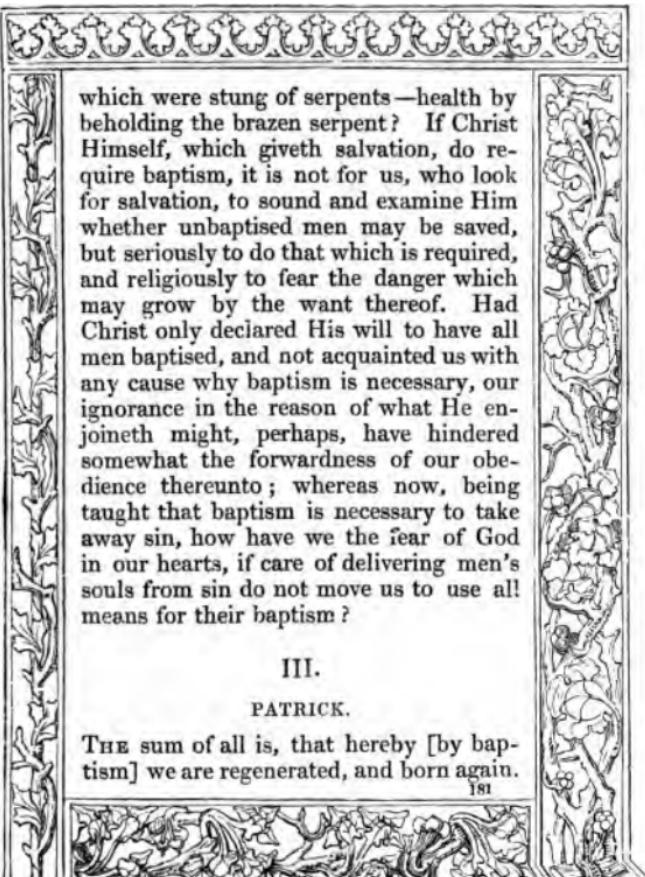
their preordination to life, which none could know of, saving God, what were they in the apostle's own account but children of wrath, as well as others : plain aliens, altogether without hope ; strangers, utterly without God in this present world ? (Eph. ii. 12.) So that, by sacraments and other sensible tokens of grace, we may boldly gather, that He whose mercy vouchsafeth now to bestow the means, has also long since intended us that whereunto they lead. But let us never think it safe to presume of our own last end, by bare conjectural collections of His first intent and purpose, the means failing that should come between. Predestination bringeth not to life without the grace of external vocation, wherein our baptism is implied (Rom. viii. 30). For as we are not naturally men without birth, so neither are we Christian men in the eye of the Church of God but by new birth ; nor according to the manifest ordinary course of divine dispensation new born, but by that baptism which both declareth and maketh us Christians. In which respect, we justly hold it to be



life—a seal, p...  
election before received; but ..  
tification here, a step that hath not any  
before it.



There were of the old Valentinian heretics some which had knowledge in such admiration, that to it they ascribed all, and so despised the sacraments of Christ, pretending, that as ignorance had made us subject to all misery, so the full redemption of the inward man, and the work of our restoration, must needs belong unto knowledge only. They draw very near unto this error, who, fixing wholly their minds on the known necessity of faith, imagine that nothing but faith is necessary for the attainment of "grace. Yet it is a branch of belief ... are in their place no less



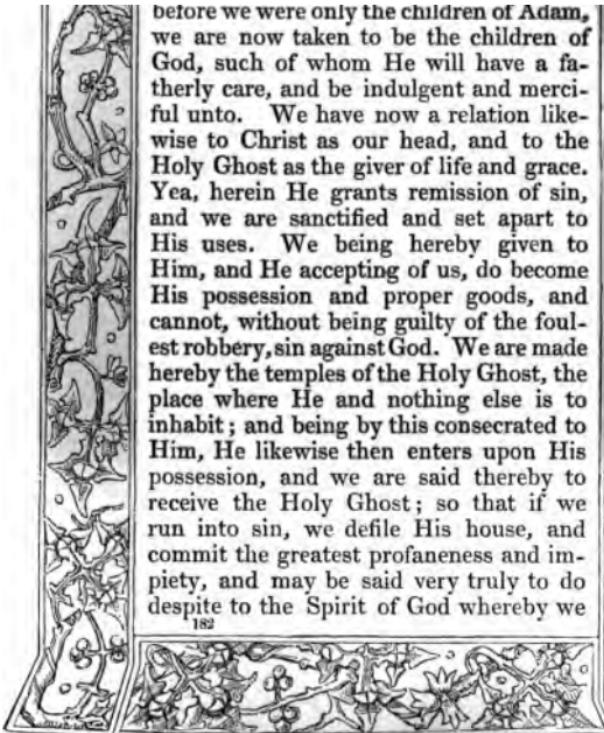
which were stung of serpents—health by beholding the brazen serpent? If Christ Himself, which giveth salvation, do require baptism, it is not for us, who look for salvation, to sound and examine Him whether unbaptised men may be saved, but seriously to do that which is required, and religiously to fear the danger which may grow by the want thereof. Had Christ only declared His will to have all men baptised, and not acquainted us with any cause why baptism is necessary, our ignorance in the reason of what He enjoineth might, perhaps, have hindered somewhat the forwardness of our obedience thereunto; whereas now, being taught that baptism is necessary to take away sin, how have we the fear of God in our hearts, if care of delivering men's souls from sin do not move us to use all means for their baptism?

### III.

PATRICK.

THE sum of all is, that hereby [by baptism] we are regenerated, and born again.

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before we were only the children of Adam, we are now taken to be the children of God, such of whom He will have a fatherly care, and be indulgent and merciful unto. We have now a relation likewise to Christ as our head, and to the Holy Ghost as the giver of life and grace. Yea, herein He grants remission of sin, and we are sanctified and set apart to His uses. We being hereby given to Him, and He accepting of us, do become His possession and proper goods, and cannot, without being guilty of the foulest robbery, sin against God. We are made hereby the temples of the Holy Ghost, the place where He and nothing else is to inhabit; and being by this consecrated to Him, He likewise then enters upon His possession, and we are said thereby to receive the Holy Ghost; so that if we run into sin, we defile His house, and commit the greatest profaneness and impiety, and may be said very truly to do despite to the Spirit of God whereby we

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esteemed, I declare The  
and make Thee my  
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baptism, when the Ho  
descended upon Him, :  
unto His office. And  
they used to anoint th  
with oil,—to represen





to be His son, and did the Holy Spirit. But must be thought to have the sense than the very ~~is~~ spoken, let us consider needed our Saviour's baptism. It will tell us thus much, that time that God first owned for His son; and it may well be said, in baptism God takes us to heaven, we are received under the Holy Spirit, according as it is written. Christ was our *example*; and being baptised, illuminated; and being illuminated, made sons; and being made sons, we are completed; and being completed, we are made immortal.

#### IV.

SHOP JEREMY TAYLOR.

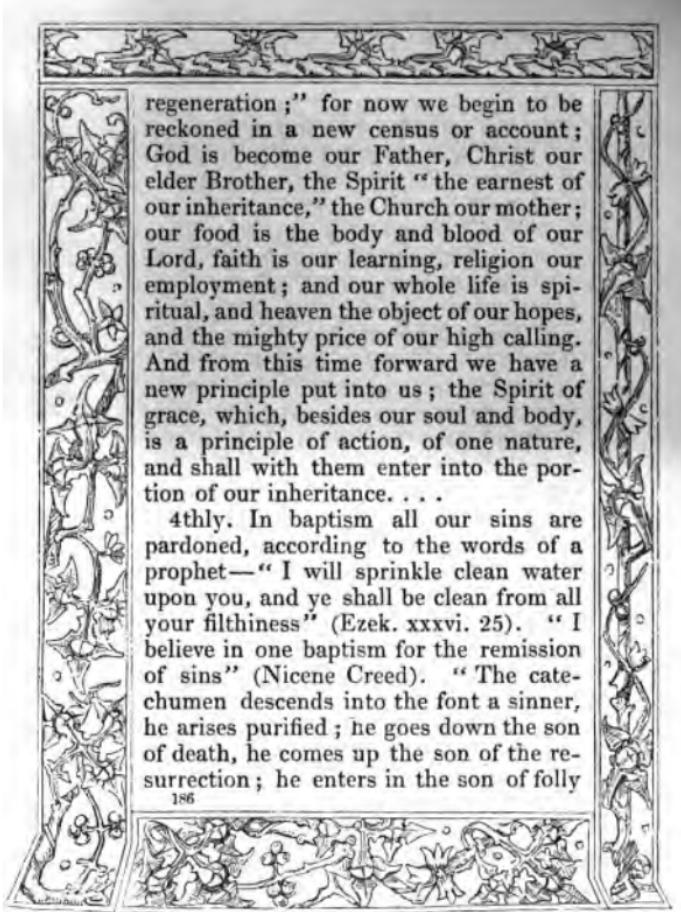
The first fruit of baptism is, that we are admitted to the kingdom of heaven, presented unto Him, consigned



with His sacrament, give up our understandings and choice to the obedience of Christ, and, in all senses that we can, become His disciples, witnessing a good confession, and undertaking a holy life. . . .

2dly. The next step beyond this is adoption into the covenant, which is an immediate consequent of the first presentation—this being the first act of man, that the first act of God. And this is called by St. Paul, “a being baptised in one Spirit into one body;” *i. e.* we are made capable of the communion of saints, the blessings of the faithful, the privileges of the Church: by this we are, as St. Luke calls it, *τεταγμένοι εἰς ζωὴν αἰώνιον*, ordained, or disposed, “put into the order of eternal life,” being made members of the mystical body under Christ our Head.

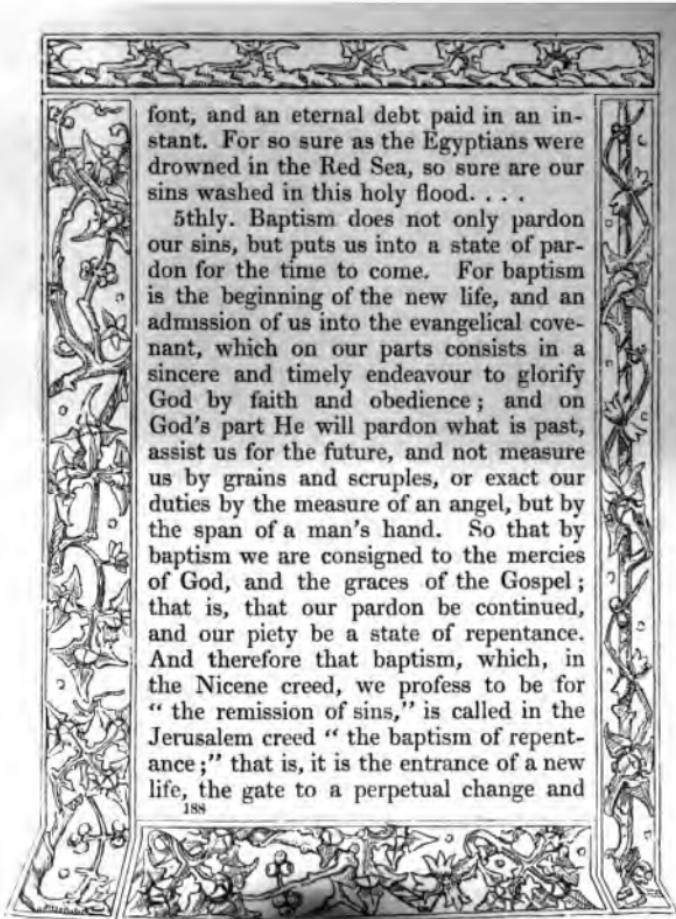
3dly. And therefore baptism is a new birth, by which we enter into the new world, the new creation, the blessings and spiritualities of the kingdom; and this is the expression which our Saviour Himself used to Nicodemus; “Unless a man be born of water and the Spirit;” and it is by St. Paul called “the laver of



regeneration ;" for now we begin to be reckoned in a new census or account ; God is become our Father, Christ our elder Brother, the Spirit "the earnest of our inheritance," the Church our mother ; our food is the body and blood of our Lord, faith is our learning, religion our employment ; and our whole life is spiritual, and heaven the object of our hopes, and the mighty price of our high calling. And from this time forward we have a new principle put into us ; the Spirit of grace, which, besides our soul and body, is a principle of action, of one nature, and shall with them enter into the portion of our inheritance. . . .

4thly. In baptism all our sins are pardoned, according to the words of a prophet—" I will sprinkle clean water upon you, and ye shall be clean from all your filthiness" (Ezek. xxxvi. 25). " I believe in one baptism for the remission of sins" (Nicene Creed). " The catechumen descends into the font a sinner, he arises purified ; he goes down the son of death, he comes up the son of the resurrection ; he enters in the son of folly

and prevarication, he returns the son of reconciliation ; he stoops down the child of wrath, and ascends the heir of mercy ; he was the child of the devil, and now he is the servant and the Son of God." They are the words of Ven. Bede concerning this mystery. . . . And so it is intended and promised : " Arise, and be baptised, and wash away thy sins, and call on the name of the Lord," said Ananias to Saul ; for " Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it *with the washing of water in the word* ;" *i. e.* baptism in the Christian religion. And therefore Tertullian calls baptism *lavacrum compendiatum*, a compendious laver, *i. e.* an entire cleansing the soul in that one action, justly and rightly performed. . . . Baptism is an entire full forgiveness of sins, so that they shall never be called again to scrutiny : the captivity of the soul is taken away by the blood of redemption, and the fiery darts of the devil are quenched by these salutary waters ; and what the flames of hell are expiating or punishing to eternal ages, that is washed off quickly in the holy



font, and an eternal debt paid in an instant. For so sure as the Egyptians were drowned in the Red Sea, so sure are our sins washed in this holy flood. . . .

5thly. Baptism does not only pardon our sins, but puts us into a state of pardon for the time to come. For baptism is the beginning of the new life, and an admission of us into the evangelical covenant, which on our parts consists in a sincere and timely endeavour to glorify God by faith and obedience; and on God's part He will pardon what is past, assist us for the future, and not measure us by grains and scruples, or exact our duties by the measure of an angel, but by the span of a man's hand. So that by baptism we are consigned to the mercies of God, and the graces of the Gospel; that is, that our pardon be continued, and our piety be a state of repentance. And therefore that baptism, which, in the Nicene creed, we profess to be for "the remission of sins," is called in the Jerusalem creed "the baptism of repentance;" that is, it is the entrance of a new life, the gate to a perpetual change and

reformation, all the way continuing our title to and hopes of forgiveness of sins. And this excellence is clearly recorded by St. Paul : " The kindness and love of God our Saviour towards man hath appeared ; not by works of righteousness which we have done"—that is, the formality of the Gospel - covenant, not to be exacted by the strict measures of the law—" but according to His mercy He saved us," that is, by gentleness and remissions, by pitying and pardoning us, by relieving and supporting us, because " He remembers that we are but dust." And to all this mercy we are admitted, and it is conveyed to us " by the laver of regeneration, and the renewing of the Holy Ghost" (Tit. iii. 4, 5). . . . And for this reason it is that baptism is not to be repeated, because it does at once all that it can do at an hundred times ; for it admits us to the condition of repentance and evangelical mercy ; to a state of pardon for our infirmities and sins, which we timely and effectually leave ; and this is a thing that can be done but once, as a man can begin but once. He that hath

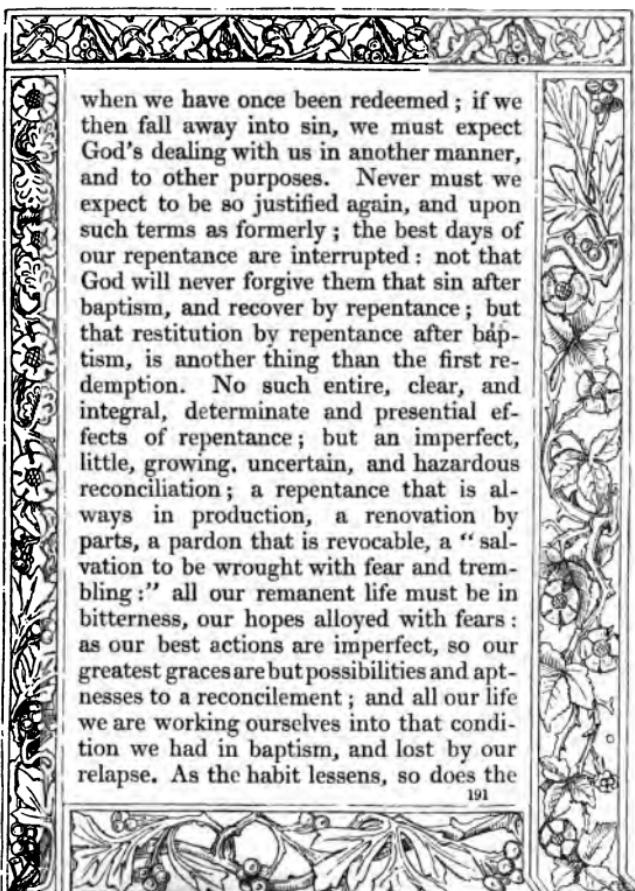


once entered in at this gate of life, is always in possibility of pardon, if he is in a possibility of working and doing, after the manner of a man, that which he hath promised to the Son of God. . . .

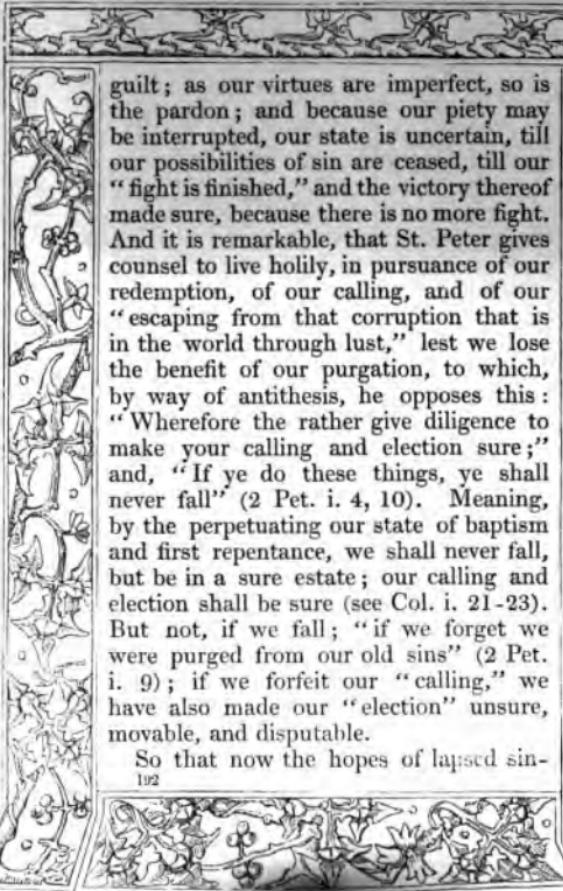
6thly. The next benefit of baptism is, a sanctification of the baptised person by the Spirit of grace. The Holy Ghost descends upon the waters of baptism, and makes them prolific, apt to produce children unto God. And this is the baptism of our dearest Lord : His ministers baptise with water : our Lord at the same time verifies their ministry by giving the Holy Spirit. They are joined together by St. Paul : " We are by one Spirit baptised into one body" (1 Cor. xii. 13), *i. e.* admitted into the Church by baptism of water and the Spirit. This is that which our blessed Lord calls " a being born of water and of the Spirit." By water we are sacramentally dead and buried, by the Spirit we are made alive.

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AFTER we are once reconciled in baptism, and put entirely into God's favour ;  
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when we have once been redeemed ; if we then fall away into sin, we must expect God's dealing with us in another manner, and to other purposes. Never must we expect to be so justified again, and upon such terms as formerly ; the best days of our repentance are interrupted : not that God will never forgive them that sin after baptism, and recover by repentance ; but that restitution by repentance after baptism, is another thing than the first redemption. No such entire, clear, and integral, determinate and presential effects of repentance ; but an imperfect, little, growing, uncertain, and hazardous reconciliation ; a repentance that is always in production, a renovation by parts, a pardon that is revocable, a "salvation to be wrought with fear and trembling :" all our remanent life must be in bitterness, our hopes alloyed with fears : as our best actions are imperfect, so our greatest graces are but possibilities and aptnesses to a reconciliation ; and all our life we are working ourselves into that condition we had in baptism, and lost by our relapse. As the habit lessens, so does the



guilt; as our virtues are imperfect, so is the pardon; and because our piety may be interrupted, our state is uncertain, till our possibilities of sin are ceased, till our "fight is finished," and the victory thereof made sure, because there is no more fight. And it is remarkable, that St. Peter gives counsel to live holily, in pursuance of our redemption, of our calling, and of our "escaping from that corruption that is in the world through lust," lest we lose the benefit of our purgation, to which, by way of antithesis, he opposes this: "Wherefore the rather give diligence to make your calling and election sure;" and, "If ye do these things, ye shall never fall" (2 Pet. i. 4, 10). Meaning, by the perpetuating our state of baptism and first repentance, we shall never fall, but be in a sure estate; our calling and election shall be sure (see Col. i. 21-23). But not, if we fall; "if we forget we were purged from our old sins" (2 Pet. i. 9); if we forfeit our "calling," we have also made our "election" unsure, movable, and disputable.

So that now the hopes of lapsed sin-

ners rely upon another bottom. And as in Moses' law<sup>1</sup> there was no revelation of repentance, but yet the Jews had hopes in God, and were taught the succours of repentance by the homilies of the prophets, and other accessory notices; so, in the Gospel, the covenant was consigned in baptism, and was verifiable only in the integrity of a following holy life according to the measures of a man; not perfect, but sincere; not faultless, but heartily endeavoured; but yet the mercies of God, in pardoning sinners lapsed after baptism, was declared to us by collateral and indirect occasions; by the sermons of the apostles, and the commentaries of apostolical persons, who understood the meaning of the Spirit, and the purposes of the Divine mercy, and those other significations of His will, which the blessed Jesus left upon record in other parts of His testament, as in codicils annexed, besides the precise testament itself. And it is certain, if, in the covenant of grace, there be the same involu-

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<sup>1</sup> See Davison on Prophecy, p. 61.



tion of an after-repentance, as there is of present pardon upon past repentance and future sanctity, it is impossible to justify, that a holy life and a persevering sanctity, is enjoined by the covenant of the Gospel: if, I say, in its first intention, it be declared that we may as well, and upon the same terms, hope for pardon upon a recovery hereafter, as upon the perseverance in the present condition.

V.

BISHOP ANDREWES.

A BELOVED son, his father's delight and joy; there is no degree higher. And such are we by baptism made to God in Christ, through "the renewing of the Holy Ghost" (Tit. iii. 6). . . . A great change; even from the state of servants, as by creation and generation we were, and so still under the law (Gal. iv. 5), into the state of "sons," as now we are, being "new creatures" in Christ, regenerated and translated into the kingdom of "grace wherein we stand" (2 Cor. v. 17; Rom. v. 2).

And not only a great change, but a great rise also. At the first we were but washed from our sins, there was all; but here, from a baptised sinner to an adopted son is a great ascent. He came not down so low, but we go up as high for it. For "if sons, then heirs," says the apostle (Rom. viii. 17)—so goes the tenour in heaven; "heirs" and "joint-heirs" of heaven, "with Christ," that is, for the possession and fruit of it, full every way as Himself; and this He brings us to before He leaves us. . . . What we are in Him, we shall best conceive by seeing what we are without Him. We had rotted away in our sins without baptism, the evil spirit had seized on us instead of the Holy Ghost (Joel i. 17; 1 Sam. xvi. 14); no sons, but "cast out" with the evil servant "into utter darkness" (Matt. xxv. 30).

But in Him, God is so highly pleased, as at the very contemplation of Him,—turning to Him and beholding Him,—He lays down all His displeasure, and is pleased to accept us, and our poor and weak obedience; and further, to be so

pleased with it as even to reward it also (Ps. lxxxiv. 9).

And here baptism leaves us; and would God there we might hold us. But when we fall into sin, specially some kind of sin, we put it in hazard; for He is not, He cannot be then well pleased with us. How then? His favour we may not finally lose, and to baptism we may not come again. To keep this text in life, it hath pleased the Holy Ghost, as He applied Christ's blood to us in baptism one way, so out of it to apply it to us another way, as it were in supplement of baptism. In one verse they be both set down by the apostle: 1. baptised into one Spirit; 2. made to drink into one Spirit (1 Cor. xii. 13). And whom He receiveth so to His table to eat and to drink with Him,—and every one that is well prepared He so receiveth,—with them He is well pleased again certainly. On this day of the Spirit,<sup>1</sup> every benefit of the Spirit is set forth and offered us, and we shall please Him

<sup>1</sup> Preached on Whit-Sunday.



well in making benefit of all. Specially of this, the only means to renew His complacency, and to restore us thither, where our baptism left us.

## VI.

DR. ISAAC BARROW.

THE benefits which God signifies, and (upon due terms) engageth to confer on us in baptism, are these :—

1. The purgation or absolution of us from the guilt of past offences, by a free and full remission of them, (the which, washing by water, cleansing from all stains, doth most appositely represent,) and, consequently, God's being reconciled unto us, His receiving us into a state of grace and favour, His freely justifying us, that is, looking upon us or treating us as just and innocent persons, although before we stood guilty of heinous sins, and thereupon liable to grievous punishments. That these benefits are conferred in baptism, many places of Scripture plainly shew, and the primitive Church with most firm and unanimous



onsent did believe. "And now," said Ananias to St. Paul, "why dost thouarry? Arise, and be baptised, and wash away thy sins :" and, "Repent," saith St. Peter, preaching to the Jews, "and let every one of you be baptised for the remission of sins :" and, "Christ," saith St. Paul again to the Ephesians, "loved His Church, and delivered Himself for it, that He might sanctify it, purging it by the washing of water :" that is, He effectually, in baptism, consigned to the members of His Church that mercy and remission of sins which He purchased and merited by His passion. And again : "Such," saith he to the Corinthians, "were some of you" (that is, ye were persons guilty of heinous sins) ; "but ye have been washed, ye have been sanctified, ye have been justified in the name of our Lord, and by the Spirit of our God ;" where, having been washed in Christ's name doth (in congruity with what is said in other places) denote baptism in His name ; being sanctified and justified do express the first benefits accompanying that baptism : and, indeed,



wherever a general remission of sins, or a full sanctification or consecration and justification of men's persons in God's sight, are mentioned, that remission of sins, that separation or dedication unto God's service, that reception into grace, which are consigned in baptism, are, I conceive, understood; there being no other season or occasion wherein, ordinarily and visibly, God doth exhibit those benefits.

It may be demanded, how children, by reason of their innocent age, are capable of these benefits; how they can be pardoned who never had offended; how they can be justified who never were capable of being unjust? I briefly answer, that because they come from that race which by sin had forfeited God's favour, and had alienated itself from Him; because, also, they have in them those seeds of pravity from which afterward, certainly, life continuing (without God's restraining grace), will sprout forth innumerable evil actions; therefore, that God, overlooking all the defects of their nature, both relative and absolute, or personal,



doth assume them into His special favour, is no small benefit to them, answerable to the remission of actual sin, and restitution from the state consequent thereon in others.

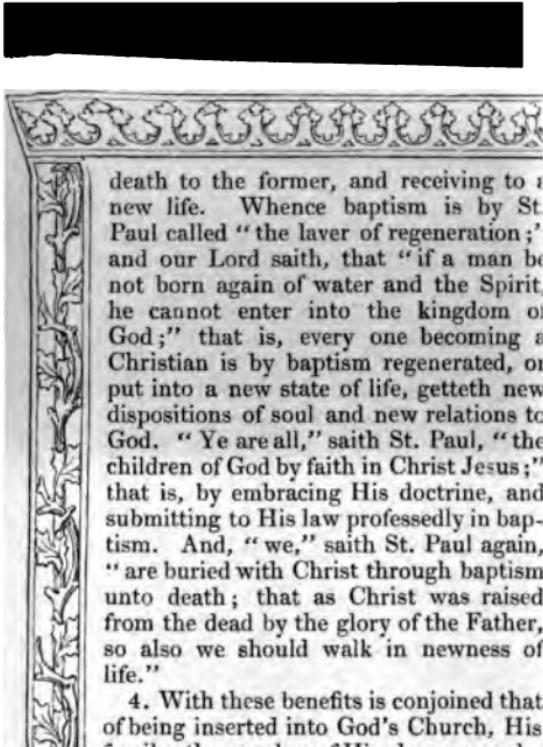
2. In baptism, the gift of God's Holy Spirit is conferred, qualifying us for the state into which we then come, and enabling us to perform the duties we then undertake, which otherwise we should be unable to perform; for purification of our hearts from vicious inclinations and desires; for begetting holy dispositions and affections in our souls; for to guide and instruct us, to sustain and strengthen us, to encourage and comfort us in all the course of Christian piety; the which effects are well also figured by water, which purifieth things both from inherent and adherent filth. That this benefit is annexed to baptism the Scripture also teacheth us. "Be baptised," saith St. Peter, "in the name of Christ, to the remission of sins, and ye shall receive the gift of the Holy Ghost;" we, "being baptised in one body, are made to drink of one Spirit," saith St. Paul. And with

the "laver of regeneration," St. Paul again joineth the "renovation of the Holy Ghost." And it is represented as an advantage of our Saviour's baptism above that of John, that our Lord not only baptised "with water to repentance," but with "the Holy Ghost and fire."

Some preventing operations of the Holy Ghost (whereby God freely draweth men to Christianity, persuading their minds to assent thereto, inspiring their hearts with resolutions to comply with it) do precede baptism: but a more full communication thereof (due by compact, assured by promise), for the confirming and maintaining us in the firm belief and constant practice of Christianity, is consequent thereon. "After ye had believed, ye were sealed by the Holy Spirit of promise," saith St. Paul. To signify which benefit then conferred, the ancient Christians did to baptism annex the chrism, or holy unction, signifying the collation of that healing and cheering Spirit to the baptised person; that which St. Paul may seem to respect when he saith, "He that establisheth" or con-

firmeth "us with you in Christ, and who hath anointed us, is God; who also hath sealed us, and hath given us the earnest of the Spirit in our hearts."

3. With those gifts is connected the benefit of regeneration, implying our entrance into a new state and course of life; being endowed with new faculties, dispositions, and capacities of souls; becoming new creatures and new men, as it were, "renewed after the likeness of God in righteousness and true holiness;" our being sanctified in our hearts and lives, being mortified to fleshly lusts and worldly affections, being quickened to a spiritual life and heavenly conversation ; in short, becoming, in relation and in disposition of mind, the children of God. This the matter and the action of baptism do set out : for as children new born (for cleansing them from impurities adherent from the womb), both among the Jews and other people, were wont to be washed, so are we in baptism, signifying our purification from natural and worldly defilements ; the mersion also in water, and the emersion thence, doth figure our



death to the former, and receiving to a new life. Whence baptism is by St. Paul called "the laver of regeneration;" and our Lord saith, that "if a man be not born again of water and the Spirit, he cannot enter into the kingdom of God;" that is, every one becoming a Christian is by baptism regenerated, or put into a new state of life, getteth new dispositions of soul and new relations to God. "Ye are all," saith St. Paul, "the children of God by faith in Christ Jesus;" that is, by embracing His doctrine, and submitting to His law professedly in baptism. And, "we," saith St. Paul again, "are buried with Christ through baptism unto death; that as Christ was raised from the dead by the glory of the Father, so also we should walk in newness of life."

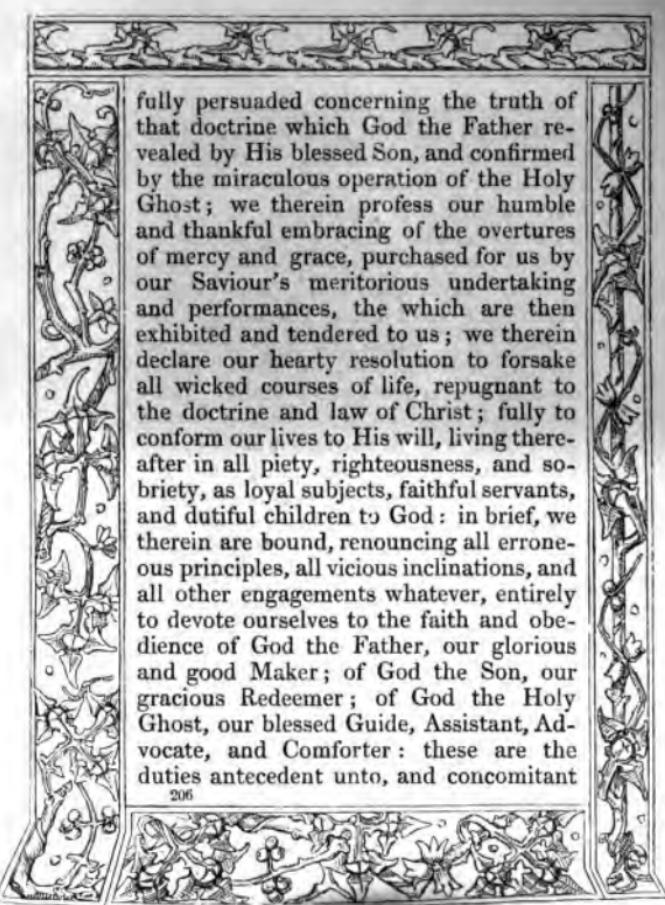
4. With these benefits is conjoined that of being inserted into God's Church, His family, the number of His chosen people

baptised in one Spirit into one body," the mystical body of Christ: and, "So many of you," saith he again, "as have been baptised into Christ, have put on Christ; and ye are," adds he, "all one in Christ Jesus." As proselytes among the Jews by baptism were admitted into the communion and privileges of the Jewish, so thereby are we received into the like communion and privileges of the Christian, and far more excellent society.

5. In consequence of these things, there is with baptism conferred a capacity of, a title unto, an assurance (under condition of persevering in faith and obedience to our Lord) of, eternal life and salvation. We are therein, in St. Peter's words, "regenerated unto a lively hope of an incorruptible inheritance, by that resurrection of Christ" which is represented to us in this action; and so therein applied, as to beget in us a title and a hope to rise again in like manner to a blissful life: whence we are said therein to rise with him; "Being," saith St. Paul, "buried with Him in baptism,

wherein also we were risen again :" whence by the two great apostles baptism is said to save us. "Baptism," (saith St. Peter), the antitype of the delivery in the flood, "doth save us;" that is, admitteth us into the ark, putteth us into the sure way of salvation. And, "God," saith St. Paul, "according to His mercy saved us, by the laver of regeneration;" and, "He that believeth, and is baptised, shall be saved," is our Saviour's own word and promise. Shall be saved ; that is, shall be put into a state and way of salvation ; continuing in which state, proceeding in which way, he assuredly shall be saved ; for faith there denoteth perseverance in faith, and baptism implieth performance of the conditions therein undertaken : which next is to be considered.

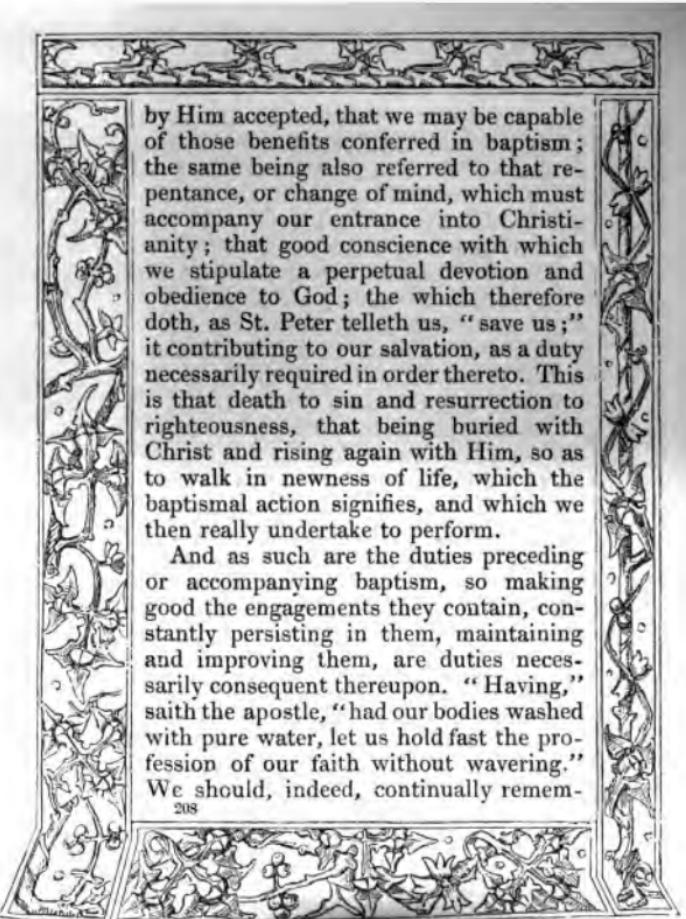
For as this holy rite signifieth and sealeth God's collation of so many great benefits on us, so it also implieth, and, on our part, ratifieth our obligation, then in an especial manner commencing, to several most important duties toward Him. It implieth that we are in mind



fully persuaded concerning the truth of that doctrine which God the Father revealed by His blessed Son, and confirmed by the miraculous operation of the Holy Ghost ; we therein profess our humble and thankful embracing of the overtures of mercy and grace, purchased for us by our Saviour's meritorious undertaking and performances, the which are then exhibited and tendered to us ; we therein declare our hearty resolution to forsake all wicked courses of life, repugnant to the doctrine and law of Christ ; fully to conform our lives to His will, living thereafter in all piety, righteousness, and sobriety, as loyal subjects, faithful servants, and dutiful children to God : in brief, we therein are bound, renouncing all erroneous principles, all vicious inclinations, and all other engagements whatever, entirely to devote ourselves to the faith and obedience of God the Father, our glorious and good Maker ; of God the Son, our gracious Redeemer ; of God the Holy Ghost, our blessed Guide, Assistant, Advocate, and Comforter : these are the duties antecedent unto, and concomitant

of, our baptism (immediately and formally required of those who are capable of performing them, mediately and virtually of them who are not), the which are signified by our being baptised in the name of the Holy Trinity.

These duties the Scripture commonly expresseth by the word *faith* and *repentance*; sometimes singly, sometimes conjunctly. "If," said Philip to the eunuch, "thou believest with thy heart, it is lawful" (for thee to be baptised). Faith was an indispensable condition, prerequisite thereto. And, "Repent," saith St. Peter, "and let every one of you be baptised." Repentance also was necessary to precede it. Indeed, both these (as they are meant in this case) do, in effect, signify the same: each importeth a being renewed in mind, in judgment, in will, in affection; a serious embracing of Christ's doctrine, and a stedfast resolution to adhere thereto in practice. Hence are those effects or consequences attributed to faith: justifying us, reconciling and bringing us near to God, saving us; because it is the necessary condition required by God, and



by Him accepted, that we may be capable of those benefits conferred in baptism; the same being also referred to that repentance, or change of mind, which must accompany our entrance into Christianity; that good conscience with which we stipulate a perpetual devotion and obedience to God; the which therefore doth, as St. Peter telleth us, "save us;" it contributing to our salvation, as a duty necessarily required in order thereto. This is that death to sin and resurrection to righteousness, that being buried with Christ and rising again with Him, so as to walk in newness of life, which the baptismal action signifies, and which we then really undertake to perform.

And as such are the duties preceding or accompanying baptism, so making good the engagements they contain, constantly persisting in them, maintaining and improving them, are duties necessarily consequent thereupon. "Having," saith the apostle, "had our bodies washed with pure water, let us hold fast the profession of our faith without wavering." We should, indeed, continually remem-

ber, frequently and seriously consider, what in so solemn a manner we (upon so valuable considerations) did then undertake, promise, and vow to God, diligently striving to perform it; for violating our part of the covenant and stipulation then made, by apostacy in profession or practice from God and goodness, we certainly must forfeit those inestimable benefits which God otherwise hath tied Himself to bestow; the pardon of our sins, the favour of God, the being members of Christ, the grace, guidance, assistance, and comfort of the Holy Spirit; the right unto and hope of salvation. We, so doing, shall not only simply disobey and offend God, but add the highest breach of fidelity to our disobedience, together with the most heinous ingratitude, abusing the greatest grace that could be vouchsafed us. "If we wilfully sin after we have taken the acknowledgment of the truth," saith the apostle (meaning that solemn profession of our faith in baptism), "we trample under foot the Son of God, we profane the blood of the covenant, we do despite



unto the Spirit of grace ;" and, incurring so deep guilt, we must expect suitable punishment.

## VII.

### BISHOP BEVERIDGE.

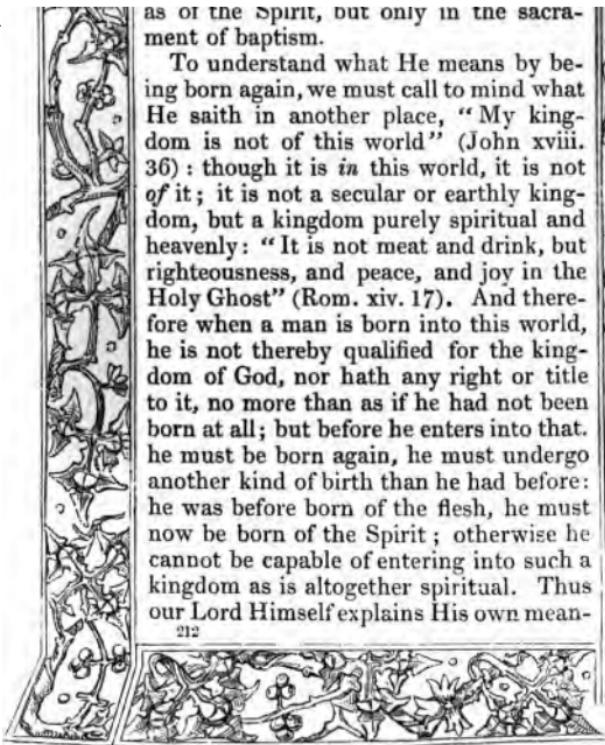
Now He who purchased the kingdom of heaven for mankind, and is Himself the Head of it, here tells us (John iii. 5), "that except a man be born of water and of the Spirit, he cannot enter into it." Immediately before He had said, "that except a man be born again, he cannot see the kingdom of God;" to shew the necessity of a man's being regenerated, and made another kind of creature than he was at first born, before he can be capable of seeing or enjoying the privileges and delights of that kingdom. But here speaking of being "born of water and the Spirit," he alters the phrase, and saith, without that a man "cannot enter into it;" he cannot so much as be admitted into it, or made a member of that kingdom, so as to have any right or title to the delights and privileges of

it. We have the word of Christ Himself for it, and therefore may well believe it : for it is He who rules and governs this kingdom ; it is His own, He takes in and keeps out whom He pleaseth, and how He pleaseth to do it. And therefore it is not for us to argue the case with Him, why He hath made this or that way for our entrance into His kingdom. We must give Him thanks that He hath made any way at all for it, and take care to go in that way which He hath made, as ever we desire to enter in at all ; and that is, by being “ born of water and of the Spirit ;” for He Himself here saith, “ that except a man be so, he cannot enter into the kingdom of God.”

But what He means by being “ born of water and of the Spirit,” is now made a question : I say now ; for it was never made so till of late years : for many ages together none ever doubted of it, but the whole Christian world took it for granted that our Saviour, by these words, meant only, that except a man be baptised according to His institution, he cannot enter into the kingdom of God ; this being the

as of the spirit, but only in the sacrament of baptism.

To understand what He means by being born again, we must call to mind what He saith in another place, "My kingdom is not of this world" (John xviii. 36) : though it is *in* this world, it is not *of* it; it is not a secular or earthly kingdom, but a kingdom purely spiritual and heavenly: "It is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost" (Rom. xiv. 17). And therefore when a man is born into this world, he is not thereby qualified for the kingdom of God, nor hath any right or title to it, no more than as if he had not been born at all; but before he enters into that, he must be born again, he must undergo another kind of birth than he had before: he was before born of the flesh, he must now be born of the Spirit; otherwise he cannot be capable of entering into such a kingdom as is altogether spiritual. Thus our Lord Himself explains His own mean-



ing in this text, by adding immediately in the next words, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (ver. 6). As if He had said, He that is born, as all men are at first, only of the flesh, such a one is altogether carnal and sensual; and so can be affected with nothing but the sensible objects of this world: but he that is born of the Spirit of God, thereby becomes a spiritual creature, and so is capable of those spiritual things of which the kingdom of God consisteth, "even of righteousness, and peace, and joy in the Holy Ghost." And he whose mind is changed, and turned from darkness to light, and from the power of Satan unto God, is truly said to be born again, because he is quickened with another kind of life than he had before; and to be born of the Spirit of God, because it is by it that this new and spiritual life is wrought in him. So that he is now born into another world, even into the kingdom of God, where he hath God Himself, of whom he is born, for his Father; and the kingdom of God for his portion and inheritance. And there-

of the Spirit, enter into the kingdom; he can enter into it no other way than by being born of the Spirit.

But that we may be thus born of the Spirit, we must be born also of water, which our Saviour here puts in the first place. Not as if there was any such virtue in mere water, whereby it could regenerate us; but because this is the rite or ordinance appointed by His Holy Spirit. Our regeneration is wholly the act of the Spirit of Christ. But then there must be something done on our part, in order to it; and something that has been instituted and ordained by Christ Himself, which in the New Testament is baptism, or washing with water. And seeing this is instituted by His Holy Spirit, and regenerating us by His Holy Spirit, as we cannot be born without the Spirit, so neither can we be born of an ordinary way, be born of

without water, used or applied in obedience and conformity to His institution ; Christ hath joined them together, and it is not in our power to part them : he that would be born of the Spirit must be born of water too.

This is that which the apostle also teacheth us, where he saith, that God our Saviour, according to His mercy, saves us by "the washing of regeneration, and by the renewing of the Holy Ghost" (Tit. iii. 5). By the washing with water, as the sign of our regeneration; and by the renewing of the Holy Ghost, as the thing signified, which is the same in effect with our being born "of water and of the Spirit," and a clear explication of it.

But how we come to be born of water and of the Spirit together, in the sacrament of baptism, appears most clearly from the commission which our Lord gave for the administration of it, saying to His apostles, "Go ye therefore, and make all nations disciples, baptising them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19). So the words in the original

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words following, "Teaching them to observe all that I have commanded you" (ver. 20).

But whosoever understands and consults the original words in this text, will plainly see, that our Saviour's meaning is, that not only Jews but all nations, should be made His disciples, by being "baptised in the name of the Father, and of the Son, and of the Holy Ghost:" and, by consequence, that this is the way whereby to be "born of water and of the Spirit." For as baptising necessarily implies the use of water, so our being made thereby disciples of Christ as necessarily implies our partaking of His Spirit: for all that are baptised, and so made the disciples of Christ, are thereby made the members of His body; and are therefore said to be "baptised into Christ" (Rom. vi. 3; Gal. iii. 27). But they who are in Christ, members of His body, must needs partake of the Spirit that is in Him their Head. Neither doth the Spirit of Christ only follow upon, but certainly accompanies, the sacrament of baptism, when duly administered according to His insti-



received the Holy Ghost ; yet he considering that this gift of the Holy Ghost was only to enable them to speak with tongues, not to regenerate them, he inferred from thence, that they ought rather to be baptised : “ Can any man,” saith he, “ forbid water, that these should not be baptised, who have received the Holy Ghost as well as we ? ” (Acts x 47.) And therefore “ commanded them to be baptised in the name of the Lord ” (ver. 48). Which he would never have done, if it was not necessary for them to be born of water and of the Spirit. And though our Lord Himself appeared to Saul, as he was going to Damascus, and called him with His own mouth, yet he also must be baptised before he could h

of baptism, where it may be had ; but I shall add only these remarkable words which our Saviour spake to His apostles after His resurrection : " He that believeth, and is baptised, shall be saved ; but he that believeth not, shall be damned " (Mark xvi. 16). Where we see that He by whom alone it is possible for any man to be saved, makes baptism necessary to salvation, as well as faith. He saith, indeed, " He that believeth not shall be damned :" but He doth not say, " He that believeth shall be saved," whether he be baptised or no ; " but he that believeth and is baptised :" as all to be sure are, or at least desire to be, who truly believe in Him. For all who truly believe in Christ for their salvation, must believe what He hath said to be true, and accordingly do whatsoever He requires in order to it. But He requires all that would be saved by Him to be first baptised into Him ; and as plainly asserts, that " except a man be born of water and of the Spirit, he cannot enter into the kingdom of God :" and therefore it is in vain to expect it.

Not only a man, in contradiction to a child or a woman, but, as it is in the original, *ἐὰν μή τις*, except *any one*, any human creature whatsoever, man, woman, or child, “except he be born of water and of the Spirit, he cannot enter into the kingdom of God.” So that our Lord is so far from excluding children from baptism, that He plainly includes them; speaking in such general terms, on purpose that we may know, that no sort of people, old or young, can ever be saved without it. And so He doth too, where He commands, as was observed before, that “all nations should be made disciples, by being baptised in the name of the Father, and of the Son, and of the Holy Ghost;” for, under “all nations,” children must needs be comprehended, which make a great, if not the greatest, part of all nations. And although these general expressions be sufficient to demonstrate the necessity of infant baptism, yet foreseeing that ignorant and unlearned people would be apt to wrest the Scriptures to their own destruction, He elsewhere commands children parti-

cularly to be brought unto Him, saying, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God" (Mark x. 14). But if the kingdom of God consists of children, as well as other people, they must of necessity be baptised, or born of water and the Spirit; for otherwise He Himself saith, "they cannot enter into the kingdom."

Hence it is, that we find the apostles often baptising whole families, children, if any, as well as others: and the whole Catholic Church, in all places and ages ever since, hath constantly admitted the children of believing parents into the Church, by baptising them according to the institution and command of our Saviour; none ever making any question of it; but all Christians, all the world over, taking it for granted, that it ought to be done, till of late years.

But of late years there is a sect sprung up among us, who, contrary to Christ's command, forbid little children to be brought unto Him by baptism, the only way whereby it is possible for them to

come to Him ; and so make the children of Christian parents in a worse condition than the Jewish were, and the Law more favourable than the Gospel. How they will answer it at the last day, I know not : but I know, that it greatly behoves all that have any care of their own or their children's good, to take heed of this sort of people, " who creep into houses, and lead captive silly women, laden with sins, led away with divers lusts" (2 Tim. iii. 7). " And by good words and fair speeches deceive the hearts of the simple" (Rom. xvi. 18). But they must be very simple indeed, who suffer themselves to be deceived by them, who so directly contradict our Saviour's words, and deny that to children, without which He Himself hath said, " they cannot enter into the kingdom of God."

### VIII.

DEAN STANHOPE.

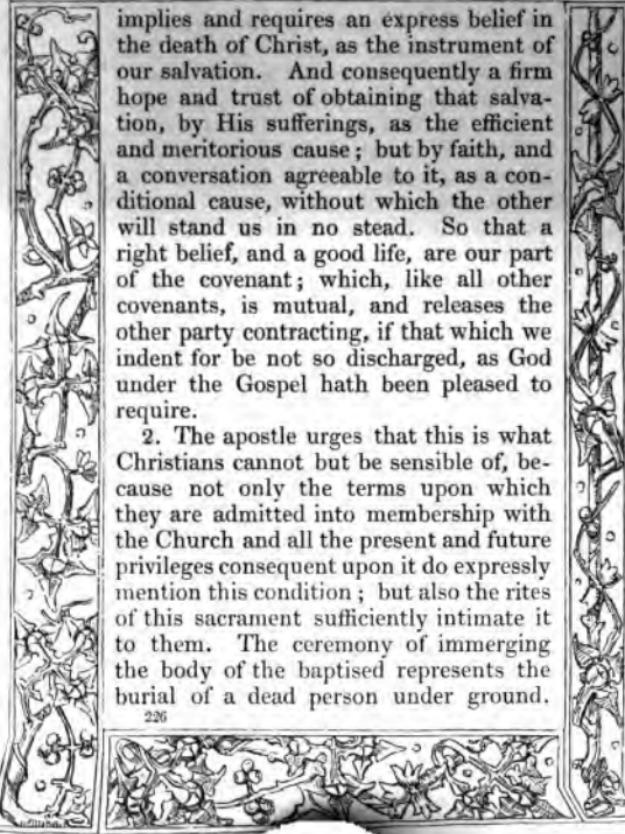
THE apostle had been<sup>1</sup> magnifying the

<sup>1</sup> In the first five chapters of the Romans. This extract is a comment on Romans vi. 3-11; which forms the Epistle for the Sixth Sunday after Trinity.  
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freedom of God's grace, in the redemption of sinners by the death of Christ; and shewing that the works and deserts of men had no part in procuring this mighty benefit, but that it ought to be thankfully and entirely ascribed to the Divine compassion and love. From hence, he was aware, some might be perverse enough to draw this wicked inference, that then the worse men are, the more they contribute to the illustrating of God's mercy; and so the freedom of this grace takes off the necessity of a holy life. This inference having first rejected with indignation and abhorrence (verses 1, 2), he proceeds to prove it most unreasonable in itself, and altogether inconsistent with the profession and design of the Christian religion. And the first argument made use of to this purpose is taken from the sacrament of baptism, wherein we solemnly take that profession upon ourselves. The force of St. Paul's reasoning upon it may be discerned, by considering the particulars which follow.

1. It is plain from this, and several other places of Scripture, that baptism

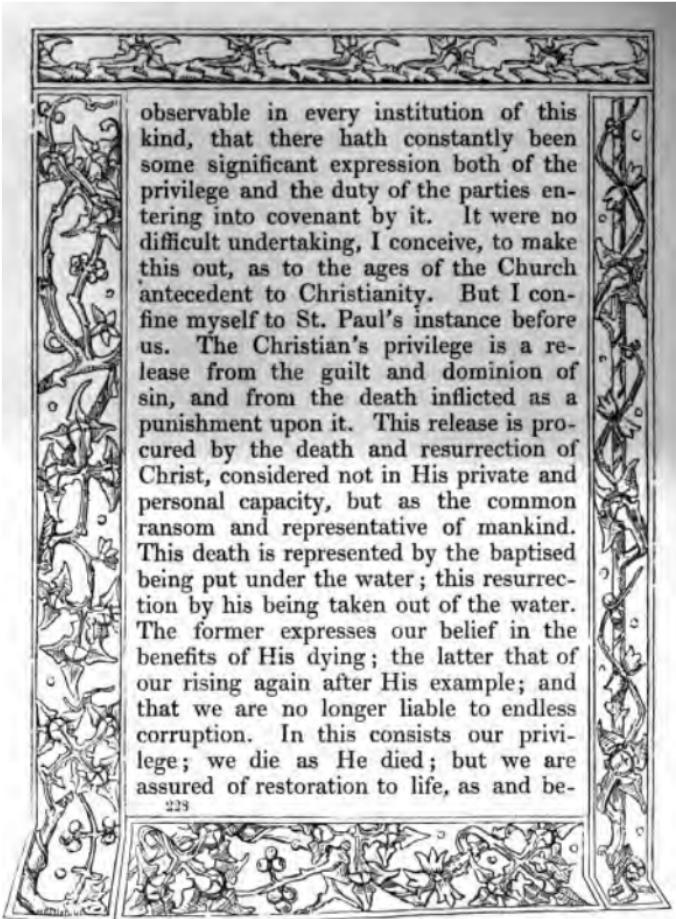


implies and requires an express belief in the death of Christ, as the instrument of our salvation. And consequently a firm hope and trust of obtaining that salvation, by His sufferings, as the efficient and meritorious cause; but by faith, and a conversation agreeable to it, as a conditional cause, without which the other will stand us in no stead. So that a right belief, and a good life, are our part of the covenant; which, like all other covenants, is mutual, and releases the other party contracting, if that which we indent for be not so discharged, as God under the Gospel hath been pleased to require.

2. The apostle urges that this is what Christians cannot but be sensible of, because not only the terms upon which they are admitted into membership with the Church and all the present and future privileges consequent upon it do expressly mention this condition; but also the rites of this sacrament sufficiently intimate it to them. The ceremony of immersing the body of the baptised represents the burial of a dead person under ground.

The pouring water upon the party, in cases where the former cannot conveniently be done, answers to the covering and throwing earth upon a person so dead ; but both agree in figuring a death and burial, as the emerging again doth a new life. And this, it is plain, can only mean the mortification of some old, and quickening of some contrary principle, in a spiritual sense. All this, though it pass upon, yet manifestly having no effect, nor working any change upon, the outward man, or natural life ; but only being contrived by a sensible representation, and some proper ceremonies seen by us, to confirm our faith in effects which we neither do nor see. Which is the case of all the sacraments properly so called, that are or ever have been (and of some kind there ever have been sacraments), in all ages of the world : that is, outward and visible signs of some inward and spiritual grace suspended upon conditions, suited to the state of religion at the time of their respective institution and observance.

3. Now, thirdly, this I take to be



observable in every institution of this kind, that there hath constantly been some significant expression both of the privilege and the duty of the parties entering into covenant by it. It were no difficult undertaking, I conceive, to make this out, as to the ages of the Church antecedent to Christianity. But I confine myself to St. Paul's instance before us. The Christian's privilege is a release from the guilt and dominion of sin, and from the death inflicted as a punishment upon it. This release is procured by the death and resurrection of Christ, considered not in His private and personal capacity, but as the common ransom and representative of mankind. This death is represented by the baptised being put under the water; this resurrection by his being taken out of the water. The former expresses our belief in the benefits of His dying; the latter that of our rising again after His example; and that we are no longer liable to endless corruption. In this consists our privilege; we die as He died; but we are assured of restoration to life, as and be-

cause He liveth again. But then the design of His death considered, as that which was to prevent future, as well as atone for past, sins, and that this can be no otherwise effected but by reformation of life, as plainly shews our duty. Only with this difference, that in the point of privilege we are actually conformed to the image of Christ; and as we actually die, so we shall actually rise from the dead. Whereas, in point of duty, we attain to a metaphorical resemblance only. Our body is not crucified and killed in baptism, but the body of sin, our corrupt appetites and lusts; our persons do not revive, but our graces and good principles. From whence it is, that the apostle does not say, we are planted together in His death and resurrection; but (as St. Chrysostom and other fathers observe) very emphatically interposes "the likeness of His death," and the "likeness of His resurrection." Thus intimating a resemblance of these things only at present; yet this such a resemblance as is necessary to bring us to the reality. In short (as has been formerly hinted), what our Saviour

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man," is crucified, and that "body of sin" destroyed, so as to deserve the character of being dead with regard to it, and after the example of Christ, who, we know, was literally, and in the strictest sense, so.

It is not human nature, considered with the appetites and affections essential to it, but in regard of the corruptions superinduced by sin, that we list ourselves against, and are to treat it as an enemy. Baptism, when making us Christians, leaves us still men; and consequently neither does itself, nor can possibly engage us to, eradicate those passions and desires which are interwoven with our original constitution. Nor, indeed, is there any need it should; for all our fault and mischief proceeds not from the affections themselves, but from the misapplication or excess (in a word from the abuse) of them. Love and hatred are the same motions of the soul, whether God and heaven, or sin and the world, be the object. But these, according to the thing loved or hated, and the measure in which it is so, promote our virtue or ensnare us in vice. The meaning, then, of *dying* to sin, is only that by



of our affections, and the turning them to holiness become so easy and familiar and constant a practice with us, that this custom should be a kind of new nature, and those suggestions to evil, which, even in the best men, will now and then be stirring, should have no more power to seduce us than a dead carcass hath to move or act. For, properly speaking, the will is the vital part of the soul; and, as the life or death natural appears by the body exerting itself in, or being deprived of, motion, so is the life or death spiritual to be judged by the determinations of the will. And be the temptations from without, and the inclinations from within, to do wickedly, never so importunate and not if all these are not only dead

which, indeed, is the only body we are concerned to destroy. And hence the very form of our baptismal vow runs, that we "renounce" not the "world" at large, but the "vain pomp and glory" and "covetous desires" of it; nor the "flesh" at large, whose desires to put off is impossible, but the *carnal* and impure lusts of it. And therefore, in our admirable catechism, the substance of that vow is repeated, with this small but significant variation, "the pomps and vanity of this wicked world," and "all the sinful lusts of the flesh." Thus intimating sufficiently that we engage no further against these than as they are *wicked* and *sinful*; either such themselves, or the means and occasions of betraying us into habits and actions and dispositions that are so. And thus much, I conceive, may suffice for explaining that death to sin, whereby we are said to be *dead* and *buried* with Christ in baptism.

2. But as the benefits of His real death are accomplished and assured to us by His real resurrection, so are those of our figurative one by our resembling Him in

the latter as well as the former. And to this purpose the apostle mentions being "alive" with "Him, planted together in the likeness of His resurrection;" and for an explication of his meaning, as "He was raised from the dead by the glory of His Father," so "our burial with Him by baptism into death" is with this design, that "like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." The state we are left in by the former particular is a state of inactivity, which supposes the corrupt principle killed within us. But the state denoted by this, is one of vigour and action, and supposes us quickened by a quite contrary principle. That would suffice to work in us the image of a Saviour dead, and always to continue so; but without this we cannot attain another as necessary part of His likeness, the image of a risen and living Saviour. For the character of a Christian is by no means answered in the "mortifying our corrupt and evil affections;" but, as our service

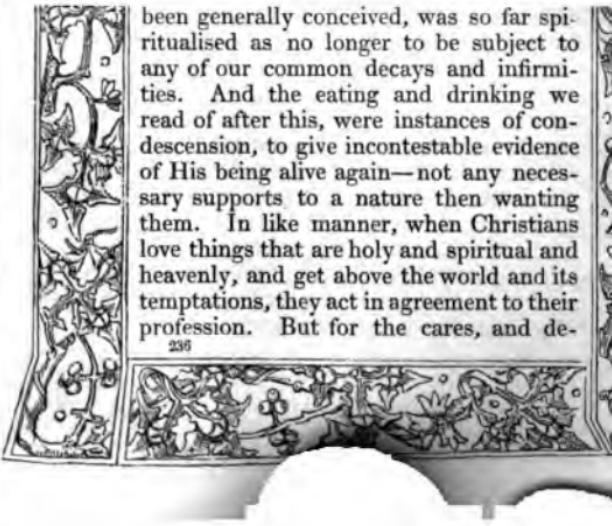
expresses it, must be finished, by daily proceeding in all virtue and godliness of living.

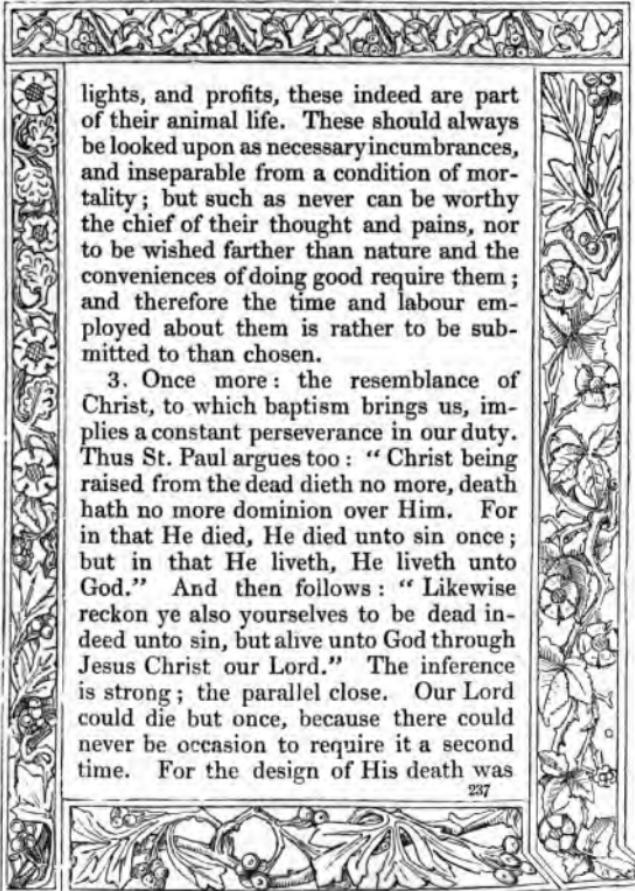
This is the import of those figures so very frequent in Scripture, of a *new* heart, and a *new* spirit; a *new* man, and a *new* creature; a *new* birth, and a *new* life. All which insinuate the greatness of the change: the greatest indeed that a soul is capable of, and so great as to render the metaphors applied to it exceeding just and proper.

Now, in regard the soul of man is a principle or subject of moral good and evil, the newness here spoken of, it is evident, must be a newness of notions, dispositions, desires, and of a conversation proceeding from and agreeable to these, which, when heavenly and virtuous, are deservedly styled new, because corrective of, contrary to, and superinduced after, those vicious and worldly ones, wherewith in this corrupt state of nature every man is born. That change is made by the grace of God's Holy Spirit, which gives a fresh turn to our thoughts and affections, imprints a true sense of good

been generally conceived, was so far spiritualised as no longer to be subject to any of our common decays and infirmities. And the eating and drinking we read of after this, were instances of condescension, to give incontestable evidence of His being alive again—not any necessary supports to a nature then wanting them. In like manner, when Christians love things that are holy and spiritual and heavenly, and get above the world and its temptations, they act in agreement to their profession. But for the cares, and de-

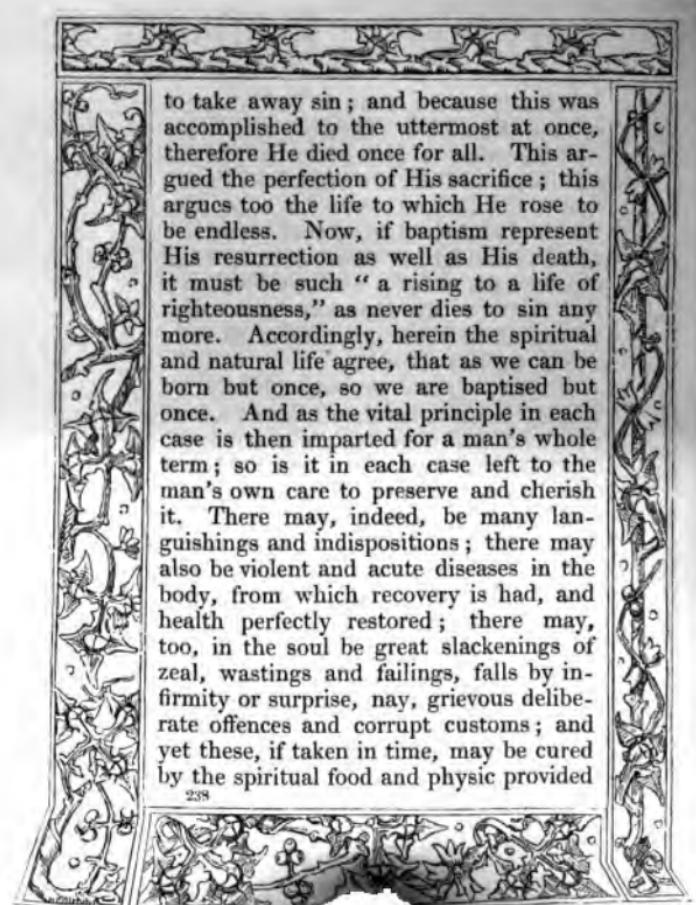
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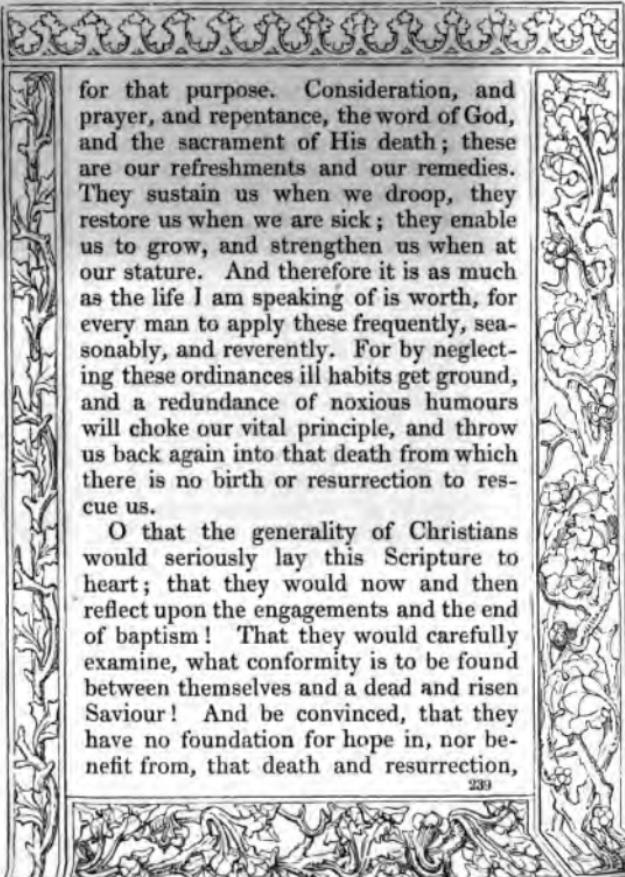


lights, and profits, these indeed are part of their animal life. These should always be looked upon as necessary incumbrances, and inseparable from a condition of mortality; but such as never can be worthy the chief of their thought and pains, nor to be wished farther than nature and the conveniences of doing good require them; and therefore the time and labour employed about them is rather to be submitted to than chosen.

3. Once more: the resemblance of Christ, to which baptism brings us, implies a constant perseverance in our duty. Thus St. Paul argues too: "Christ being raised from the dead dieth no more, death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God." And then follows: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." The inference is strong; the parallel close. Our Lord could die but once, because there could never be occasion to require it a second time. For the design of His death was



to take away sin ; and because this was accomplished to the uttermost at once, therefore He died once for all. This argued the perfection of His sacrifice ; this argues too the life to which He rose to be endless. Now, if baptism represent His resurrection as well as His death, it must be such " a rising to a life of righteousness," as never dies to sin any more. Accordingly, herein the spiritual and natural life agree, that as we can be born but once, so we are baptised but once. And as the vital principle in each case is then imparted for a man's whole term ; so is it in each case left to the man's own care to preserve and cherish it. There may, indeed, be many languishings and indispositions ; there may also be violent and acute diseases in the body, from which recovery is had, and health perfectly restored ; there may, too, in the soul be great slackenings of zeal, wastings and failings, falls by infirmity or surprise, nay, grievous deliberate offences and corrupt customs ; and yet these, if taken in time, may be cured by the spiritual food and physic provided



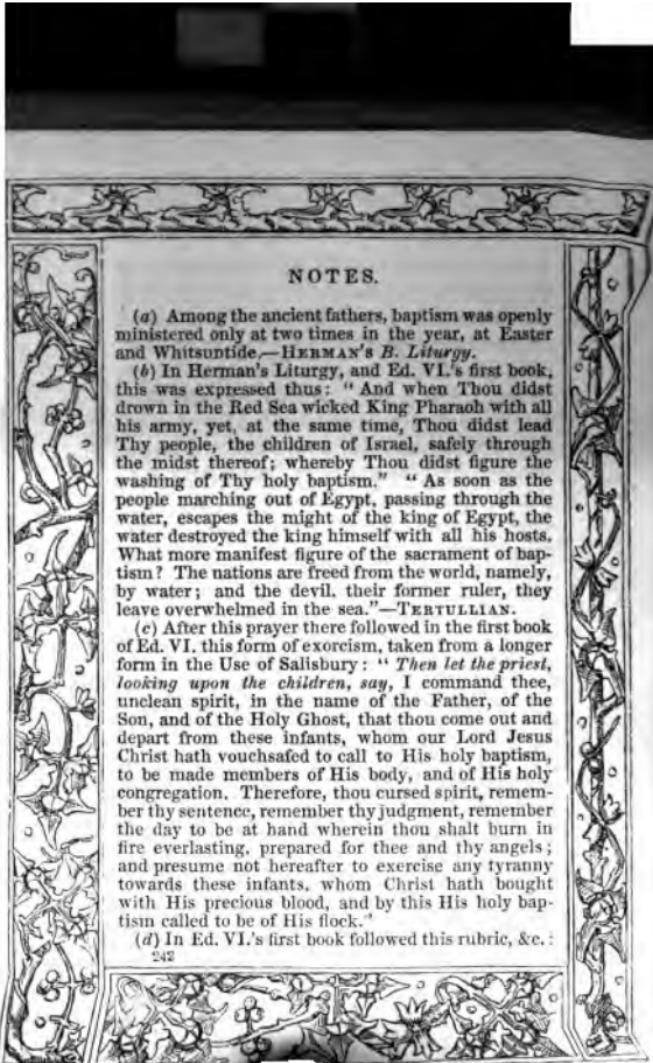
for that purpose. Consideration, and prayer, and repentance, the word of God, and the sacrament of His death ; these are our refreshments and our remedies. They sustain us when we droop, they restore us when we are sick ; they enable us to grow, and strengthen us when at our stature. And therefore it is as much as the life I am speaking of is worth, for every man to apply these frequently, seasonably, and reverently. For by neglecting these ordinances ill habits get ground, and a redundancy of noxious humours will choke our vital principle, and throw us back again into that death from which there is no birth or resurrection to rescue us.

O that the generality of Christians would seriously lay this Scripture to heart ; that they would now and then reflect upon the engagements and the end of baptism ! That they would carefully examine, what conformity is to be found between themselves and a dead and risen Saviour ! And be convinced, that they have no foundation for hope in, nor benefit from, that death and resurrection,

farther than such conformity can justify their title! Men would then not content themselves with such a lame obedience as covers and quite swallows up a few faint essays towards, or acts of, piety and virtue with frequent and grievous relapses into sin; as if the Lord, whom they are bound to imitate, had died often, and lain long buried, but rose and lived for very short intervals. They would not think it sufficient to lead a life of ease and idleness, of no use, no example, as if the doing good were of no consequence, but the abstaining from notorious evil were the whole of their engagement. Which, indeed, is in some degree to copy after a dead, but by no means after a risen and living Saviour. Much less could any, who attend to this passage, allow themselves in such habits as are a scandal to religion, and a virtual abjuration of their baptismal covenant. Adultery and lewdness, gluttony and drunkenness, covetousness and ambition, strife and revenge, profaneness and irreligion; these are such raging plagues, as assault the very seat of our spiritual life. The persons guilty

of them could not do a kinder thing to the credit of Christianity than openly to renounce it—I had almost said, nor a kinder thing to themselves—since they only profess it to their heavier condemnation; since they neither imitate their Lord, nor any servant of his—except that traitorous one, who said, “Master, Master, and kissed Him,” as a signal to those enemies who came under his conduct to take, and to mock, and to kill Him.





#### NOTES.

(a) Among the ancient fathers, baptism was openly ministered only at two times in the year, at Easter and Whitsuntide.—*HERMAN'S B. Liturgy*.

(b) In Herman's Liturgy, and Ed. VI.'s first book, this was expressed thus: "And when Thou didst drown in the Red Sea wicked King Pharaoh with all his army, yet, at the same time, Thou didst lead Thy people, the children of Israel, safely through the midst thereof; whereby Thou didst figure the washing of Thy holy baptism." "As soon as the people marching out of Egypt, passing through the water, escapes the might of the king of Egypt, the water destroyed the king himself with all his hosts. What more manifest figure of the sacrament of baptism? The nations are freed from the world, namely, by water; and the devil, their former ruler, they leave overwhelmed in the sea."—*TERTULLIAN*.

(c) After this prayer there followed in the first book of Ed. VI. this form of exorcism, taken from a longer form in the Use of Salisbury: "Then let the priest, looking upon the children, say, I command thee, unclean spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to His holy baptism, to be made members of His body, and of His holy congregation. Therefore, thou cursed spirit, remember thy sentence, remember thy judgment, remember the day to be at hand wherein thou shalt burn in fire everlasting, prepared for thee and thy angels; and presume not hereafter to exercise any tyranny towards these infants, whom Christ hath bought with His precious blood, and by this His holy baptism called to be of His flock."

(d) In Ed. VI.'s first book followed this rubric, &c.:

*"Then let the priest take one of the children by the right hand, the others being brought after him, and coming into the church toward the font, say, The Lord vouchsafe to receive you into His holy household, and to keep and govern you always in the same, that you may have everlasting life. Amen."* See too the Use of Salisbury.

(e) Then followed in 1. Ed. VI., *"Then the godfathers and godmothers shall take and lay their hands upon the child, and the minister shall put upon him his white vesture, commonly called the crisome; and say, Take this white vesture for a token of the innocency which, by God's grace in this holy sacrament of baptism, is given unto thee; and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocency of living, that after this transitory life, thou mayest be partaker of the life everlasting. Amen. Then the priest shall anoint the child upon the head, saying, Almighty God, the Father of our Lord Jesus Christ, who hath regenerate thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins; He vouchsafe to anoint thee with the unction of His Holy Spirit, and bring thee to the inheritance of everlasting life. Amen."* The grounds on which these ancient practices were omitted in the subsequent review of the Prayer-book, was, as stated by Bucer, "because he thought they carried with them more shew of regard and reverence to the mysteries of our religion than men really retained." See "Censura Martini Buceri super libro sacrorum," &c., in Fallow's *Baptismal Offices illustrated*, page 88. de veste candidâ et chrismate.

(f) In the East they sang after baptism the 32d Psalm: "Blessed is he whose iniquity is forgiven," &c.

(g) In Herman's baptismal Liturgy the godparents were to be admonished, that it is meet for

them then to receive the Lord's supper, "because it is an unworthy thing to ask the communion of Christ for infants, and to receive it in baptism, and not to receive the same in the sacrament for themselves, wherein it is offered to them also; for if they ask and receive the communion of Christ in baptism, with true faith, they cannot but ask the same for themselves, and receive it desirously, being offered in the sacrament of Christ's body and blood."





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